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### ZION'S HERALD.

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## REVIEW.

FROM THE RELOADER AND TELEVISION.

THE PROPER CHARACTER OF RELIGIOUS INSTITU-TIONS .- A Discourse delivered at the opening of the Independent Congregational Church in Barton Square, Salem. By HENRY COLMAN. (CONCLUDED FROM OUR LAST.)

5. The only remaining part of the discourse which preacher concerning the Christian church and the administration of its ordinances. Respecting the latter,

"In an enlightened and liberal community, the access to these ordinances, will be as free as possible, to every serious and virtuous man. No such church will ever enclose itself and virtuous man. No such cauter will every because a sen-with creeds and confessions; and every person who has arriv-ed at a period of life, when he can understand the nature of these ordinances, and is capable of judging for himself, is the best judge of his own qualifications, to partake of them; and is not bound to submit his religious opinions, or experiences, to the inquisition of any man, or congregation of men." p. 21.

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"If it is your miefortune to be debarred the privilege of bringing your children to the baptismal font, or of commeno-rating the blessed memory of your Saviour, in the way of his appointment, with your follow Christians, by the presumption f any minister, or any church to whose arbitrary requisitions of any minister, or any control to whose around y equisions you cannot confort, and your situation is such, that you cannot avail yourselves of these advantages in any other church, you may then baptize your children for yourself, and celebrate the Lord's supper in your own house. It should indeed, be an extreme case to render such a measure as this, necessary or expedient; but such cases may occur, and when they do, you need have no besitation as to your duty, and your rights."

The passage concludes-

"I know I expose myself to the reproach of wishing to throw the churches into disorder. I have no fears on that ground. The attempts to produce what is commonly called order in churches, that is, an entire conformity in faith, or worship; the attempts of men, and ministers, and other churches to control o her near, and other ministers, and other churches, have been the chief cause of all the disorder, and divisions, and animosi-ties, which have distracted the Christian community; and inisters, and other churches, have been priesteraft, and ecclesiastical dominion, under every form, and in the most remote advances, are to be resisted, as long as resistance is possible. There is no other foundation of Christian harmony but mutual forbearance; and man must learn to allow the right which the right which the claim for themselves. All are God's children; brethren of the same family, and in his sight there is no distinctions but those of moral virtue." pp. 23—24.

Is the reader at a loss to know how a church can be organized on such principles, and yet be distinct from the congregation? The plan, though novel, and such as has rarely, if ever, been practised before, is in perfect agreement with the principles. The preacher informs his congregation in a sermon on the occasion, that he wishes some may be appointed to assist in administering the ordinance of the supper: that silence, and a participation in the ordinance, will be tawish to avail themselves of the ordinance, are bid welcome in the name of Jesus; after which as many of the congregation as please, sit down to the ordinance.

ch are the views of Mr. C. on this sacred subject, reduced to experiment. The principle is, that "All are God's children, brethren of the same family;" and the practice is such as to include all, who may think proper to take the benefit of it. This is what we rered to, when we said, at the commencement of the review, that the more sacred ordinances of religion, were here to be administered to all, who might think oper to apply for them, that each was to judge for pimself, of his fitness to receive them, and that, let his conduct or principles be what they might, no exception was to be taken against him, provided he should be satisfied with himself, and was of an age to judge for himself. The language of the discourse is, " No such church will ever enclose itself with creeds and onfessions; and every person who has arrived at a eriod of life, when he can understand the nature of nese ordinances, and is capable of judging for himself, a, the best judge of his own qualifications, and is not and to submit his religious opinions or experiences to the inquisition of any man or congregation of men." But suppose the applicant is satisfied with his conduct, as well as with his opinions and feelings, will Mr. Colman deny him the right of exercising his own pagment in this matter also? Does not a man's conet constitute an important part of his qualifications receive the ordinances of religion? and is it not the Mr. Editor. ctrine of Mr. Colman, that "every person who has arrived at a period of life, when he can understand the pature of these ordinances, and is capable of judging for himself, is the best judge of his own qualifications?" Mr. Colman may think that his conduct suitable, and try to convince him that it is but the applicant may think it is, and claim right of judging for himself on this subject.—
that right be denied him, on the principles the discourse; and, if the author would be content, must be not administer the ordinance to evman who is satisfied with himself, be his princi- [Written by Judge Hale, Lord Chief Justice of Eugland, and s or conduct what they may? It is in vain for Mr. nd virtue? And who is to judge whether a man pos-

request, consistently with the principles of the dis- he wears a surplice or wears none; whether he hears the world. If you rise, "be not high-minded, but course? And if he should venture, in such a case, to organs or hears none; whether he kneels at the com- fear." turn judge of another man's qualifications, and exclude munion, or, for conscience sake, stands or sits, he hath the applicant from the ordinances of religion, might the life of religion in him; and that life acts in him, and say, "well, since I have the misfortune to be denied the privilege of coming to the baptismal font, and commemorating the memory of my Saviour, by a minister and church that had assured me I should be

We refrain from commenting on all the consequences which grow out of such a system, and such a practice; of showing how utterly they are opposed, not only to "the order of churches," but to the fundamental principles of civil society. These are important considerations, but they give place to those of a more serious nature still. In the adoption of such a plan we see the prostration of all scripture rule and authority Our eye turns with great a prophen income to the spiritual and eternal interests of men. We have not forgotten, and we cannot forget, the declaration of one who received his instructions immediately from God-a declaration, let it be remembered, whose serious and awful import gathers nothing adventitious from the translation in which it comes to us-" Whosoever shall eat this bread, and drink this cup of the we shall notice, is that, which contains the views of the breacher concerning the Christian church and the adritable wish, than that all, whether Unitarians, or Trinitarians, may weigh it well, and be properly influenced by it, before they engage in so solemn a transaction. Heaven and earth may pass, and with them all the speculations and dreams of uninspired men, but

this word will not pass. Such is the picture of Unitarianism, as drawn by one of its leading advocates; and such are the new and "liberal" views of Christianity, for not receiving which, men are to suffer the imputation of limited capacities, and prejudiced minds; to be represented as in the twilight" of religion, both natural and reveal-We can only say in self-defence, that if the belief of such principles and arguments as those for which this discourse is distinguished, is to constitute our only evidence of standing in the effulgence of day, we must long grope in darkness. We may be told that the reason why we cannot admit these principles, and be convinced by these arguments, is, that our mental vision is obscured by prejudice; but we cannot help it, our understanding and conscience are unvielding, and reone resource, however, left us. If we are so benighted and misled as has been represented, it will be but a moment, and the light of eternity will break in upon

admission into heaven, by the fact whether we are there, or whether we are excluded for ever! God grant. that the light, which we are so ready to think shines in the most remote advances, are to be resisted, as long as is the most remote advances, are to be resisted, as long as is the darkness; for, "If the light that is in thee be darkness, how great is that darkness "

We will only add, that every feeling of our heart is alive to the truth or what the author says at the close

our condition, and that they have done more for education and morals, and the general welfare of society, than all the penal statutes of the best regulated commonwealth. But we are no less sensible to the fact, that the institutions which have produced these blessings, and the principles upon which they were reared, have in New England, to say the least, been widely different from his own. No, it has been under the influence of orthodox principles, and orthodox churches, that she has acquired the distinction of being the glory and that hereafter, those who wish to join may remain, and by their silence give evidence of their wish, or and by their silence give evidence of their wish, or they may signify it to other communicants, or to the pastor himself. All moral and well disposed persons, whether previously church members or not, who may wish to avail themselves of the ordinance, are bid well
wish to avail themselves of the ordinance, are bid well
and by their silence give evidence of their wish, or the wish, or the said that the world is grown wiser, and henceforth will better consult its interests and its hopes by resigning advocates of a religion consisting of moral duties; referring them, however, to a single passage of scrip
they may signify it to other communicants, or to the pain is the emblem of fruitfulness, as it bears ment! I leave this case, \*\*\* to be decided by the advocates of a religion consisting of moral duties; referring them, however, to a single passage of scrip
bring forth fruit, and that your fruit should remain." the character of the sober minded population of New England, whose uniform preference of experience to innovation is proverbial, if to any great extent they shall be found willing to adjure a friend who has watched over the infancy of their political being, and amid all the dangers and sufferings which have attended their progress to maturer years, has been their counsellor and support, and shall bestow their confidence and affections upon a stranger. Especially is it doubted, when it is remembered what are the arguments and the motives for so momentous a revolution. Moral causes operate slowly. If it has taken centuries to unfold the happy influence which the religion of the Pilgrims is fitted to exert on a distant posterity, it may take a course of years to show what effect so opposite a religion as that of Unitarianism is to have on generations to come. That it will be a happier influence, its friends will scarcely venture to anticipate. That it will be eminently unpropitious, its opposers have no doubt. Whichever opinion may just, it is certain, and that independently of every other proof, that ages of experience are the foundation of the one, and speculation and prophecy the founda

# RELIGIOUS MISCELLANY.

FOR ZION'S HERALD.

The following "Sum of Religion" was put into my hand a short time since by a friend. After having read and admired it myself, I take the liberty to transmit it to you. Should you think proper to place it in your useful paper, you will indulge a friend and gratify many of your pious readers. E. K. A. Warwick Circuit.

# THE SUM OF RELIGION.

found in his closet, amongst other papers, after his decease.] He that fears the Lord of heaven and earth, walks to escape this conclusion by saying, that "access these ordinances should be as free as possible to evyserious and virtuous man." What is seriousness sage of redemption by Jesus Christ, and strives to sage of redemption by Jesus Christ, and strives to express his thankfulness by the sincerity of his obedis these qualities, seeing that all judgment is cometted to the man himself? Some philosophers have short of his duty. He walks watchfully in the denial of himself, and holds no confederacy with any lust, or be rights of man. Suppose now that one, calling himleft a Christian, should professedly embrace that senliment, and fancy that he saw the proof of it in the
lact that the primitive Christians had all things in

common, and consideracy with any lust, or
known vice: if he falls in the least measure, he is restless till he has made his peace by true repentance.

He is true to his promises, just in his dealings, charitable to the poor, sincere in his devotions. He will not
common, and successful the proof of the poor, sincere in his devotions. mmon; and suppose, also, that in consequence of deliberately dishonor God, although secure of impuni-

not the applicant appeal to another clause in the ser- and will conform his soul to the image of his Saviour, The papers will be forwarded to all subscribers until a request is made for their discontinuance.

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The papers will be forwarded to all subscribers until a request in minister and church that had assured me 1 should be required to account the palm tree atoms as viable of falsely, commit adultery, lie, cheat, break his promises, live loosely, though at the same time he sufficient to build, to rig, and even to freight a ship self, and celebrate the Lord's supper in my own house, not doubting in so extreme a case, either as to my duly or falsely, commit adultery, lie, cheat, break his promises, live loosely, though at the same time he may be studious to practise every ceremony, even to a scrupulous exactness; or may, perhaps, as stubbornity or falsely, commit adultery, lie, cheat, break his promises, live loosely, though at the same time he may be studious to practise every ceremony, even to a scrupulous exactness; or may, perhaps, as stubbornity or falsely, commit adultery, lie, cheat, break his promises, live loosely, though at the same time he may be studious to practise every ceremony, even to a scrupulous exactness; or may, perhaps, as stubbornity or falsely, commit adultery, lie, cheat, break his promises, live loosely, though at the same time he may be studious to practise every ceremony, even to a scrupulous exactness; or may, perhaps, as stubbornity or falsely, commit adultery, lie, cheat, break his promises, live loosely, though at the same time he may be studious to practise every ceremony, even to a scrupulous exactness; or may, perhaps, as stubbornity or falsely, commit adultery, lie, cheat, break his promises, live loosely, though at the same time he will predict the same time he will predict the same time he will predict the same time he willies to build, to rig, and even to freight a ship or may be studio a scrupulous exactness; or may, perhaps, as stubbornly oppose them. Though such an one should cry down Bishops, or Presbytery; though he should be rebaptized every day, or declaim sgainst it as heresy; and though he fast all the Lent, or feast out of pretence of superstition; yet, notwittetanding these, and a thousand external conformities or zealous oppositions of them, he wants the life of teligion.

> ---A PO SO Y'S HERALD. Mn. Babuen,

The following extract I think contains a very happy illustration of the importance of observing pious as well as moral obligations. If you are of the opinion that it is calculated to afford salutary instruction to the readers of the Herald, you may insert it.

" Now let me ask the advocate of a moral religion. with what propriety, or by what authority, can we dis-pense with the first table of the law, or even postpone it to the second? Are not the duties of piety as necessary, and as positively commanded as the duties of morality? And more, are they not placed at the head of the list? The command, "thou shat have no other God before me." which enjoins supreme love, reverence, and adoration, as duties to the Creator of the universe, precedes all the other commands, not only in the order of arrangement, but in the order of propriety, resulting from God's character and supremacy. The scriptures inculcate this doctrine from beginning to end; and it is as consonant to reason, and the moral fitness of things, as it is to the scriptures.

"To illustrate great things by small, let me state the following case. The father of a family, wishing to furnish his children with the means of enjoying happiness, tells them, "I have the means of supplying you with every thing you can desire. I will build for each of you, a house in my neighborhood, and I will send you every day whatever you want or can enjoy; and you shall have no trouble in living, except in dressing and preparing the provisions and materials I shall send, to suit your desires. But to secure to you the continuance of my favors, it is necessary that you comply with two conditions—the first is, that you shall treat me with the respect due to a parent, and call daily at my house to thank me for the benefits you receive. The second is, that you shall treat each other with the utmost kindness and justice." Suppose then that these children, placed in this eligible situation, and living in profusion on their father's daily supplies, do actually comply, in a good degree, with the second condition; performing all their social duties. acknowledgments. What shall we say to such base ingratitude? But suppose further, that these children. instead of pions veneration, and daily expressions of they owe to him no immediate duties: that to be kind and just to each other is all that is necessary to fulfill father as a hard master, and freat him with open tions, desires, and aims, towards God and heaven. contempt! What can be said in vindication of such conduct? Can such children claim from their insult-ed benefactor a continuance of his kindness? Much the righteous; they hold on their way, and do not less can they expect, or even hope from him, further draw back to perdition. his master; if then I be a father, where is my honor? and if I be a master, where is my fear?" Mal. i. 6.

#### ----THE MORAL PALM TREE. "The righteous shall flourish as a palm tree."

Many are the illusions, the illustrations, and the figures of speech, used in the Bible, to convey spiritual ideas and sacred things to the mind. That before us

is singular in beauty, and well adapted to its designed The palm tree is of a singular excellence, and may be called the tree of wonders. Perhaps it is the most

useful and profitable of all the trees of the blooming orchard, or the wide extended forest. The palm tree takes no repose, it bears fruit every

month! Thus righteous men, through the edicacy of divine grace, bring forth much fruit! They devise liberal things daily.

Palm trees vary in their species, there being different sorts, eight at least. Thus becavers vary in deful; some more and others less healthy and strong .-

See Rom. xiv. 1, 2.

The nut barca, which the tree bears, is, in its juice and quality, refreshing, wholesome, and very useful; in fevers. Thus the righteous are very useful; by their prayers, their counsels, and their conduct, they not unfrequently abate the fever of sin-a worse fever never raged.

If the roots of the palm tree happen to touch the sea, delities. or any brackish water, the fruit which it then bears is very much improved. Thus in regard to the true believer; the righteous man, let him be planted in the vii. 7. If riches were to be had for asking, with what in the vine which bears some fruit, "he purgeth, that t may bring forth more fruit." So said Jesus.

Of the leaves of the palm tree, the natives of India form umbrellas to screen them from the scorching rays of the sun, or defend them from impending torrents of rain. The righteous, under God, oft screen he wicked from impending torrents of flaming wrath. Perhaps righteous Lot was, for a length of time, a protection to Sodom and Gomorrah; and Noah, for 20 years, a defence to the world.

Palm trees flourish best on low grounds. On hills

Palm trees are exposed to injury by means of cattle, which rend the tender bark, and it is found ne-cessary to fence them in. Now the Lord has surderneath are the everlasting arms. Satan confessed the security of Job, and said to God, "Hast thou not

buke, and exhort; they help the poor and pray for the rich. They sympathize with the afflicted, and comfort the mourners. They feed the hungry-refresh the weary, and help all mankind.

The palm tree is sometimes injured by a certain species of black worms, which are said to eat their way into the very heart of the tree. Thus the right-cons are frequently injured a unfull way at the heart. Some of the finest palms have suffered material injury by these black worms, these strong temptations.

There is in the palm tree a part of distinguished

excellence, called pakaito; it is the innermost eye of the tree, far exceeding in quality the richest milk; it is exquisitely delicious to the taste. Thus in a righteous man there is a quality, a certain principle which gives excellence to all he is and all he has; that principle is sincerity, "godly sincerity." Yes, his words and actions bear the stamp of integrity. His matter of rejoicing, in suffering and under false accusations, is the conscience void of designed and wilful offence, ness. If there were no current coin, there would be no counterfeits, no hypocrites.

The finer boughs, and even leaves of the palm tree, made up into wick, serve the purpose of a torch to give light around. Thus righteous persons are said to be lights in the world. By their conversation and example they give illumination to them who walk in darkness, and are pursuing the by-paths of error and

Some palm trees are said to produce leaves called ollas. These leaves are of such a texture as to serve the purposes of paper and books. With a style of pointed iron the natives can impress fair characters, and write swiftly and legibly, without using ink of any kind. What a singular provision, when our manufactured paper was unknown! Now, observe, the rightcous are formed, by grace, to such a texture, as to receive the fairest and finest impressions, under the

ministry of divine truth. 2 Cor. iii. 3.

That the fruit and foliage of the palms may not be injured by rending storms, nature hath provided some vine affection which is stronger than death. This protected the prophets and apostles; this preserved the martyrs, the persecuted Waldenses, the reformers, the ment; thy false intention and malice make it calumwith tolerable, or even with strict pure trainty; but ugoes. The rightens man, however pour, or persepass thirty, for v. or firty years trained once caning cuted, or uspised, ranks with the first and finest of trees. principles, and the purity of his actions, render him like the stately cedar on Mount Lebanon; a tree of

and just to each other is all that is necessary fo fulfil even to a hundred feet. It seems to present its fruit him in somewhat else; this is but the gilding and towards heaven, and make an offering to God. Thus sugaring the pill to make men swallow it more easily, joyments, and some of them even reproach their the righteous mount upwards; they rise in the affec-

The palm is regarded as an emblem of constancy.

the acclamations of the multitude; but the soldiers of the cross shall bear it in the triumphs of eternity, amid the songs of the redeemed .- London Christian

# MONITON.—No. 8.

of PRAYER.
"Pray without ceasing." 1 Thess. v. 17. Such is our dependence on God, that we are obliged not only to do every thing for his sake, but also to seek from him the very power. This happy necessity of having recourse to him in all our wants, instead of being grievous to us, should be our greatest consolation. What happiness is it, that we are allowed to speak to him with confidence; to open our hearts, and hold familiar conversation with him by prayer! He himself invites us to it; and, as St. Cyprian well observes, we gree one from another; some are more and some are less fruitless beautiful; some are more and some are less fruitwhich he hunself solicits us to ask of him. Let us pray then with faith, and not lose the fruit of our prayers by a wavering uncertainty; which, as St. James testifies, hinders the success of them. The same apostle advises us to pray when we are in trouble, because thereby we should find consolation; yet, we are so wretched, that this heavenly employment is often a burden, instead of a comfort to us. The lukewarmness of our prayer is the source of all other infi-

neighborhood of adversity, let his roots be steeped in the waters of affliction, it will be found on a just comparison that the fruit he may then bear is far superior in quality, and sometimes more abundant in quantity than in the days of his higher prosperity. The branch king's council, or the highest places of preferment, what a knocking we should hear! But what reproaches, pains, and disappointments we undergo, in search of false happiness, vain bonors, and wretched pleas-ures of this world, where nothing remains to us besides remorse. Divine grace is the only true good, yet the only thing they neglect; the only thing which they have not patience to wait for. The promise of Christ is infallibly certain, and it is our own fault if we do not find the effect of it.

Silence is often the best refutation of calumny. deliberately dishonor Gou, atmosgn and suppose, also, that in consequence of dopting such a principle, he should acquire the character of a notorious thief, and having tried elsewhere a vain, should at last come to Mr. C. to receive the ardinances of bantism and the Lord's supper; telling in at the same time, that he had seriously weighed, and was a length unged by some of his friends to write in his own defence; he replied, that the same time, that he had seriously weighed, and was at length unged by some of his friends to write in his own defence; he replied, that the same time, that he had seriously weighed, and was at length unged by some of his friends to write in his own defence; he replied, that the soil of humility. The Christian who has flourished as a palm in a low situation in the world, has slave holding countrymen; and that many more families of slaves will soon be liberated on condition of their removal to Hayti?"—Providence Gazette.

EXTRACT

From President Notes address to the candidates for the Baccalaurate in Union College, at the Anni-versary Commencement, 1805.

"In all your intercourse with mankind rigidlypracthe justice, and scrupulously adhere to truth; other duties vary with varying circumstances. What would be liberality in one man would be parsimony in another. What would be valor on one occasion would be temerity on another. But truth and justice are immutable and eternal principles; always sacred and always applicable. In no circumstances however ur-gent, no crisis however awful, can there be an aberration from the one or a dereliction of the other without sin. With respect to every thing else, be accommodating, but here be unyielding and invincible.—Rather carry your integrity to the dungeon or the scaffold, than receive in exchange for it liberty and life. Should you ever be called upon to make your election between these two extremes, do not hesitate. It is better prematurely to be sent to heaven in honor, than, having higgered on each, at last to sink to bell to infame. In every situation, a melonest man is detestable, and a liar is still more so.

"I have often, young gentlemen, recommended to you a sacred adherence to truth. I would on this

you, a sacred adherence to truth. I would on this occasion repeat the recommendation, that I may fix it the more indelibly on your hearts. Believe me, I tell you, that on this article you can never be tor

scrupulous.

"Truth, is one of the fairest attributes of Deity. It is the boundary which separates vice from virtue-the line, which divides heaven from hell. It is the chain, which binds the man of integrity to the throne of GOD, and like the GOD to whose throne it binds both before God and man. Insincerity is a mark, a him, till this chain is dissolved, his word may be reli ed on. Suspended on this, your property, your reputation, your life are safe. But against the malice of a har, there is no security. He can be bound by nothing. His soul is already repulsed to a returnless distance from that Divinity, a sense of whose presence is the security of virtue. He has sundered the last of the security of virtue. those moral ligaments, which bind a mortal to his du-

ty. And having done so, through the extended region of fraud and falsehood, without a bond to check or a limit to confine him, he ranges, the dreaded enemy of innocence; whose lips pollute even truth itself as it passes through them, and whose breath, like the pestilential mists of Hades, blasts, and soils, and poisons as it touches."

"Thou shalt not bear false witness against thy neighbor."

By this commandment is forbidden strict remarking of the faults of others, without any calling to do so or honest intention of their good; which appears, if, having observed any thing that of truth is reprovable, of the strongest bandages, a sort of canvass which holds them arm. Thus the righteous are united and bound together by the ties of love, a spiritual and diabroad to others. For this is a most foolish self-de-2000 ejected ministers, and the numerous French ref- ny and falsehood in thee, although for the matter of it, what thou sayest be most true; all thou gainest by earth, as the palm with the first and finest of trees.

This is the man to be respected. The majesty of his it is his own that committed it, for he, may be, hath some touch of remorse for it; whereas it is evident that thou delightest in it. And though thou preface it figure and the state of policy veneration, and the state of properties o and thy bitter malice pass unperceived .- Leighton.

# SECURITY DANGEROUS.

As great serenity of weather presages a whirlwind and an earthquake; so great security of life in religion is an awful foreboding of an earthquake in the fruit every montis. Now Jesus Christ said to his dis- soul, of trembling and astonishment of spirit. They who ciples, "I have ordained you that ye should go and take up with formality, and sit down in security, shall ferring them, however, to a single passage of scripture, in which Jehovah, as the Father and Ruler of The palm is an emblem of patience. Oppressive who are only brought out of open profaneness into an ture, in which Jehovah, as the Father and Ruler of man, claims his rights with the affecting benignity of weights may be hung on its branches without hindera God. "A son honoreth his father, and a servant ing its growth, or preventing its thriving. Thus the frame of their gross iniquities to set up a superficial Christian often thrives most under oppression, and in circumstances of trial. circumstances of trial.

The palm is an emblem of victory; and in it, as like the house that was built on the sand. There are such, we may read the future glory of the righteous.

This world's conquerors bere it in their ovations, anide eternal death, for while they think themselves well, they seek not to be better. Thus they slumber away their time, until the cry at midnight is heard—behold the Bridegroom cometh.

### ----A TRUE PHILANTHROPIST.

It is stated in the "Genius of Universal Emancipation," that David Patterson, Esq. of Orange county, North Carolina, has recently emancipated a family of eleven slaves, worth at least four thousand dollars, and sent them all to the Republic of Hayti. "He had long been desirous of breaking the chains of unconditional bondage with which his slaves were invested; but the laws of that Republican State would not permit it. He applied to some of the members of the American nization Society, to aid him to carrying his benevolent wishes into effect, but received no encouragement. At length, he was informed of the propositions of President Boyer, and immediately resolved to close with them. A few weeks since, the slaves arrived in Baltimore, to take their passage to Hayti, and have embarked for Port-au-Prince."

The writer of the above account, while commenting upon this noble act of Mr. Patterson, pays the following tribute to the merit of his character:

"This one act, conceived in religious benevolence and brought forth in the true spirit of humanity and patriotism, outweighs all the pretensions of the greatest theorizing philanthropists which America can boast. It is a practical illustration of the wholesome effects produced by the exercise of Christian charity, and a disposition to pursue the path of honest rectitude. The value of his slaves was not estimated in dollars and cents by this pious and benevolent man. Had he made such a calculation, he would have perceived that he was about to make a sacrifice of at least four thousand dollars! and, with the exception of his slaves, he possessed but a very moderate share of the wealth of this world.

"While some persons are making a great display of their humanity in decrying the foreign slave trade, and in devising plans for the expetriation of the free people of color, here is one who says to his slaves, "go forth, and enjoy the rights to which you are entitled by the laws of nature, and of nature's God." A deed so truly virtuous, will not be soon forgotten; and the name of David Patterson will long be remembered, to

Ameriostrucd from l. alas! llaw en the in-RICE. e copy nination deep so-, for the e globe. of Spajo eautiful -the saer must shatters ss of his o sacred ystem of encircle as it is loubt, we

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## RELIGIOUS INTELLIGENCE.

Yarmouth, Mass. April 13, 1825. TO THE EDITOR OF ZION'S HERALD.

Dear Brother,-For some time past we have felt an awful sense of the Divine presence resting upon us at almost every appointment. And though some obstruction remained in the way, yet, like Abraham of old, we staggered not at the promise, but, believing in we staggered not a trong in faith, giving glory to God, we wrestled like Jacob and prevailed like Israel. While some parts of the circuit remain far too cold and stupid, and reject the life-giving word of God, other parts of it are awake to their eternal interests. The lower part of Barnstable and Yarmouth street feel the mighty power of God, in the awakening and souls. The old saints, filled with joy and the Holy Ghost, stand on Pisgah's cloudless heights, and shout the praise of God, from a heartfelt sense of his love, which burns like refining fire deep within. And the young converts, that late have known the Saviour's pardoning grace, bold in his name and warm in their first love, mingle their softer notes, and heighten the lovely scene. In several other places the work has commenced. Our meetings are crowded and solemn, and we sing with pleasure, There are better days a-coming.

L. BATES. Yours as ever,

REVIVAL IN CHILLICOTHE, OHIO.

The following account of the revival in Chillicothe, is extracted from a letter from Mr. Samuel Williams, to the editors of the Methodist Magazine.

In the course of the last summer, the necessity for a revival of religion among us was felt so deeply, as to excite an unusual degree of earnestness in prayer for Special meetings were appointed for this purpose. A pleasing concern for the cause of God and of vital piety was manifested. At the Ohio annual confercase, held in the beginning of September, the Rev. John F. Wright was appointed to this station, and immediately entered on the duties of his appointment. His indefatigable and zealous labors, added to his earnest and impressive manner, seemed peculiarly to fit him for his charge. During the mouths of September and October, it was manifest, from the serious and deep attention of the congregation, that good impressions were made on the hearts of many. The first quarterly meeting was held on the last Saturday and Sunday in October, and was a profitable season. prospect began to brighten and the people of God were much encouraged to pray for, and to expect a return of the times of refreshing from the presence of the Lord.

It was now that the dawn of a great and glorious revival began to appear. The meetings of the people for divine worship were generally attended with the presence and power of God. The congregations were ow much larger than they had ever been before, and usually serious, solemn, and attentive. The ministry of brother Wright was evidently attended with the divine unction, and the truths which he delivered applied, by the Sirit of God, to the hearts and consciences of the hearers. Convictions were multiplied, and very soon some were able to testify that God had pow-

er on earth to forgive sins.
On the 15th and 16th of January our second quarterly meeting was held, and was truly a good time.-The Love-feast was held on Monday evening, the 17th, and it was a time which will long be remembered.— The people spoke with much liberty and feeling, "and the Lord hearkened and heard," and poured out to many "such a blessing that there was not room to contain it." At the close of the Love-feast, on the in ritation being given, a number of serious persons preseated themselves for admission into the church. mourne were then invited to the altar, which was mmediately crowded. At this time the mighty power of God fell upon the people almost instantaneously, and filled the house. In less than two minutes, scores of the people of God were filled with divine joy, and constrained to shout aloud his praise; and many were so everwhelmed with a sense of God's presence and love, that their bodily strength, for a while, was sus-The mourners at the aftar felt the mighty ock of God's power, which gave so strong an impulse to their penitential grief, that their united cries God for mercy, drowned the voice of any one who sons, bowed down under a weight of sorrow and distress on account of their sins, returned home rejoicing in a sin-pardoning God.

From the time of this quarterly meeting, the work ners now flock in crowds to the standard of the cross. rience justification at one meeting, besides others, to Register. whom deliverance came either on their way from meetings, &c.

A considerable interest is excited among the people, generally, on the occasion of the revival, and it is Esq. country adjacent. They behold with amazement, fue power of God, which, like a mighty flood, rolls inpetuously and irresistibly on, deepening and widening in its progress. Opposition, if indeed there be any, has not the temerity to raise its puny arm against to be; and persecution, what little there was seems to have become extinct for want of the material to constitute and keep it in existence. We have beheld some of our greatest persecutors ground the weapons of their rebellion, and with the cry of "what shall I do to be saved," and in the presence of hundreds of spectators, come forward and unite themselves to the very people they had so lately persecuted.

The congregation attending divine worship in our church has greatly increased of late. On Sabbaths, and particularly on Sabbath evenings, the meeting house is filled almost to overflowing; and it is estimated that there are, on some occasions, near two thouand tools present. It is truly planning to witness in so large an assemblage of people, the greatest seriousness, attention and decorum; as though every individual felt, "Surely God is in this place."

Since the last Ohio annual Conference, which was held in September, up to this date, (February 16th,) there have been added to our society in this place two hundred and twenty-eight new members! viz: In the months of September, October, and November, eight-December, sixty-five-January, ninety-sixtwo weeks of February, fifty-nine-total 223.

From this it will be seen that nearly the whole this number has been received within the last two and for his mercies to us, in this wicked village, the past a half months. It is evident, therefore, from these facts, and from a view of the present prospects and state of the work, that it is still increasing; and that like chief of them, I have myself been blinded but too long a river, it widens and deepens in its course. The number of those who, through the course of this revival. have obtained the stage of justification through me with his blood, and will, as I trust, bring me to his faith, is not certainly known. But to estimate them at one hundred and twenty, would, I think, be a moderate calculation. The number is probably considerably greater.

As to the character of this revival, it has been justly remarked by several travelling preachers and old and experienced members, that it is deep, solid, and rational: and as free from extravagance as any revival they ever witnessed. And what perhaps is an unusual feature in most great revivals, it is evidently much increased as it advances.

# LETTER FROM A FEMALE MISSIONARY.

FROM THE WESTERN LUMINARY. The following unaffected letter from Miss Fanny Goodridge, formerly of Lexington, Ky. will be read sionary teacher, at a station in the North West, among ignorance, and who would now be eminent as Chris-

sion family. I am rejoiced to tell you that it still con-Never did I see the power of God so conspic uously displayed in any former revival of religion as it has been of late in this family. To hear the Indian children relate the exercises of a true penitent (some of whom could not speak English at all, and others but very imperfectly) to hear them tell what bad hearts they had, what great sinners they had been that they were afraid to shut their eyes in sleep, lest they should awake in the bad place; and then hear them say they had lost their burden of sin and guiltto hear them tell how precious Christ appeared to them, that they hoped he had pardoned their sins, has been truly affecting and comforting. The small children are seriously concerned. Some we hope have experienced a change of heart, who have not yet been baptized. Ten were baptized in six days, viz. the Black Smith, an old man, a German who assists in the work of the kitchen—(he has been brought up as ignorantly as the poor Indians, who roam the forests; he gave a very great and satisfactory evidence of a work of grace)—8 of the Indian children, the eldest 20 years old, the youngest 11. I think it would be sing to you to hear the exercises of one or more a literal specimen. " When you baptize Mr. French, then I think I was

very bad too-I thought I would quit every thing that to be rapidly gaining ground in our own country. do by and by. Sometimes I wel sorry, and I try pray; subject. State aspeciations, auxiliary time, and I feel so sorry for my sins, and it seem like pray; then just say in my heart, Lord take pity on me, and it seem like he did not hear me, and would not forgive me. I stay there a long time and cry. Then To-day I feel very well, "Do you love God my son?" I don't know, I ought to love him, but I am so wicking to hell-to save us poor lost sinners. The above account is written as nearly in his own

words and style as possible. The children, instead of spending their evenings in play, read the Scriptures, sing and pray. Some of the neighboring Indians are serious. O that the good work might spread among the poor Indians; that this wilderness in a spiritual sense might bud and blossom like the rose. Surely the set time to favor Zion is

come! Never did I realize so sensibly the blessings of

a revival. May we be enabled to praise the Lord for his goodness and his wonderful works to the children

be happy to bear that the revivals in Utica and Doer-field still continue. The number baptized by Elder Willey is 63. In Whitesborough the reformation is equally interesting and powerful. The number bapfized by Elder Galusha, we have not been able accurately to ascertain. Nothing wild or tumultuous has een manifested in the progress of these revivals. The subjects have been principally young persons and some of them not more than 10 or 11 years of age. We witnessed a most affecting and solemn prayer meeting held by three of these little boys some nights and fears are forgotten when they think of the patri- which was under God thus blessed, as it is hoped, to ago in the Baptist Meeting House. Being in the vestry room alone and hearing the sound of a voice in officiated in prayer for them. This night several per- the body of the house, we stepped softly into the gallery to learn the occasion of it. There we beheld the interesting spectacle of three little boys in a new go there for the sake of lucre, and endure all without together reading the scriptures. Very shortly after one of them engaged in prayer, and then another, and of God has attained a magnitude, extent and depth, with a fervor and propriety that was wonderful for exceeding the utmost that we had anticipated. Sinnear nine o'clock, and then retired, not knowing that It is not unusual for from five to ten mourners to expe- any individual had witnessed their devotions .- Baptist

Revival at Lockport, N. Y .- The Rev. Aratus Kent, one of the missionaries of the U. D. M. Society stationed at Lockport, in a letter to Peter Hawes, of this city, dated the 15th of March, says: "you a common topic of conversation in town and the will be gratified to learn that 22 are propounded for admission to the church the next Sabbath-that the work of God's grace is still going on here, two or three having obtained a hope within the last ten days; and that in Cambria, a town adjoining, there is a good work begun, eight or ten having quite recently come out the Omnipotent, whose doings all acknowledge these from the world and devoted themselves to the service N. Y. Observer.

> BROM THE UTICA RECORDER FEELINGS OF A NEW-BORN SOUL.

MR. HASTINGS-I have been favored with the perusal of a letter from a gentleman at Lockport to a friend in this village. With permission I send you a the readers of your paper.

"I feel a radical change in the disposition of my heart; and in some measure, my obligations, to love, serve and obey that Saviour who bath purchased me with his bleed. At the state that I had when thinking of this purchase, that I, who am but a poor worm of the dust should be advanced to such dignity -that I, who was but lately groaning, weeping, dying, should now be full of peace and joy in believing. How astonishing the difference between our deserv ngs, and our receivings! O who can fathom unmeasurable love! If worthiness were to be the condition of our admittance to heaven, we might sit down and weep with St. John,-"because no man was found worthy," "O, my dear friend, we have had abundant reason to bless and praise our Divine Redeemer winter. We have seen many stout-hearted sinners. brought to bow at the foot of the cross, and among the -almost to destruction, and, at length, to resolve to be wholly at the disposal of my Lord, who hath bought glory. Eternally blessed be that hand of love, which hath drawn the promise, and will, I believe, give me strength to persevere to the end, and may I never disclaim my Lord, nor renounce my allegiance to him, nor my resolution to enter into covenant with him.

# REVIVAL OF RELIGION IN FRANCE.

In the Evangelical Magazine for January, we find an interesting journal of a pious student from the Missionary Seminary at Basle, in Switzerland, who, at the request of their pastors, spent several weeks last of William Hill may be given him, in affectionate re-September, in visiting some Protestant churches in France, within a day's ride from Paris. During this visit he was surrounded from morning to night by persons who desired to consult him, and converse him on their religious interest. "I saw," says he, "in these country places, a number of individuals and with interest by the friends of missions. She is a mis-

the American Indians, under the care of the Baptist church.

"Carey, St. Josephs, January 19, 1825.

Dear brother and sister—When I last wrote to you, the good work of God had just commenced in our mission family. I am rejoiced to tell you that it still considered the stablishment of the sassembled to commemorate the establishment of this laudable charity. The evening service of the church was conducted by the Rev. George Upfuld, rector of St. Luke's Church, and the annual address delivered by the Rev. Manton Eastburn, assistant minister of the continue their labors. The first is from Mr. Brook. St. Luke's Church, and the annual address delivered by the Rev. Manton Eastburn, assistant minister of the continue their labors. The first is from Mr. Brook. St. Luke's Church, and the annual address delivered by the Rev. Manton Eastburn, assistant minister of the continue their labors. The first is from Mr. Brook. St. Luke's Church, and the annual address delivered by the Rev. Manton Eastburn, assistant minister of the church of the continue their labors. The first is from Mr. Brook. St. Luke's Church, and the annual address delivered by the Rev. Manton Eastburn, assistant minister of the church of the church was conducted by the Rev. Manton Eastburn, assistant minister of the church of the church was conducted by the Rev. Manton Eastburn, assistant minister of the church was conducted by the Rev. Manton Eastburn, assistant minister of the church was conducted by the Rev. Manton Eastburn, assistant minister of the church was conducted by the Rev. Manton Eastburn, assistant minister of the church was conducted by the Rev. Manton Eastburn, assistant minister of the church was conducted by the Rev. Manton Eastburn, assistant minister of the church was conducted by the Rev. Manton Eastburn, assistant minister of the church was conducted by the Rev. Manton Eastburn, assistant minister of the church was conducted by the Rev. Manton Eastburn was conducted by the Rev. Manton Eastburn was conducted by the Rev. Manton Eastburn have myself lately made a journey through the south Christ Church. The scholars then united in singing of France, and have had the inexpressible pleasure to a hymn, and were dismissed to their homes, after rewitness there also the commencement and progress of the same good work."—N. Y. Observer.

## AMERICAN COLONIZATION SOCIETY.

The eighth annual report of this society is just come to hand. It gives us an encouraging view of the condition and prospects of the colony in Africa; and affords reason to believe that the benevolent efforts which have been made in its behalf, will be ultimately successful. Indeed, they have succeeded already to a much greater extent than could have been rationally anticipated, considering the nature of the undertaking, and the difficulties it must necessarily encounter

at its commencement.

Mr. Guriey, who visited Africa the last summer, found much in the circumstances of the colony which was highly gratifying. The elegible location of the town, the fertility of the soil, the adequate defences, the improvements, the intelligence, health and morality of the colonists, the Sabbath Schools, and many other things, seemed to promise permanent prosperity of the children in their own words. The following is to the colony. One Sabbath School is composed of ative children.

The cause in which the society is engaged appears is bad, and sometimes I forget it. Then I be very sor- ular sentiment is changing in its favor. Of this fact then I think I will be good, and I come to where the agents of the society have received abundant evithe boys play, and say something bad, and I do bad dence. An association of clergymen in New Hamp-Sometimes it seems like somebody speaks to me, shire has passed a resolution that each member of their and say, never mind, you need not be good now, it will body shall preach once, at least, every year, on this and can't pray; and I get down on my knees to pray, society exist in Vermont, New Hampshire, and New and then I feel ashamed, and can't pray; my heart seem. Jersey. In various places, the last anniversary of Insociety exist in Vermont, New Hampshire, and New very bad, and I thought nobody so bad as me; and it seem like I see all my wickedness, and it all come upon me, and I feel like I was sinking down to the bad the Colonization Society. Resolutions in its favor and I feel like I was sinking down to the bad the Colonization Society. Resolutions in its favor Last Friday I was in the kitcken; I feel bad, have been passed by the Legislatures of Virginia, Maand I go out in the night and stand by myself a long ryland, Tennessee and New Jersey. The first mentioned state has made an appropriation for its benefit all come on me; there I try to pray; and can't from various useful articles in the penitentiary, to the amount of \$500.

The society have it in contemplation. practicable, to establish an institution, after the plan after that, while I stand there, the heavy was all gone of the school at Cornwall, in which young men of color and I feel light. Then I go in the school-house to may be prepared, by suitable instruction in agriculture, rayer, and when they sing, it seems like I never the arts, literature and religion, for extensive useful-acard that before; my heart feel very glad. I don't feel happy all the time; sometimes all seem dark .-- ty-eight emigrants; and have cured to the colony the services of a very able and respectable physician who is expected to sail for Africa in a few days. ed I cannot love him as I want to." Have you receipts of the society during the year ending March thoughts about Jesus Christ? "Yes sir." What did 23, 1325, amounted to \$4,662. It is exceedingly dehe come into the world for? "To keep us from go- sirable that still greater funds should be placed at the disposal of the directors for the year to con Recorder & Telegraph.

#### LETTER FROM THE EAST.

A letter from the Rev. Mr. Goodell, written from Beyrout at the foot of Mount Lebanon, on the 25th of last August, is published in the Boston Recorder and Telegraph. Mr. G. had established a school at that place, consisting of 38 scholars; and the number was acreasing. A protestant minister instructing a large chool among the Turks and Catholics in Palestine! Mr. Goodell says, "Messrs. Fisk and King spent six and indelible impression of the importance of religion, weeks with as (himself and Mr. Bird) in the They are now gone down to Damascus-from there would allow, in getting religious instruction, she was Revivals.—Our friends at a distance will no doubt will go to Alleppo—will then return here and prepare for another winter's campaign at Jerusalem. If you sand Spanish dollars, have just come to oppose us. If tion. A young man of the family had just before unit-poor Spain can do ail this to increase the darkness, how ed with the routh of the town in a Tract Society; but much ought America to do to diffuse the light!" He in doing so he displeased his father, and was constrainpoor Spain can do ail this to increase the darkness, how says God has dealt with them in mercy since they left ed to withdraw from it. He however first paid a America. He has led them in a way that they knew year's subscription, and received his proportion of an address got up for the occasion, but the simple exnot, but it has been a good way. Their privations Tracts; and in this parcel, be carried home the Tract pression of strong emotions excited by the occasion. archs and primitive Christians, and especially of the the saving of a soul. Son of God and the son of man, who had not where to lay his head in that region. Their sufferings are far less than those of the French and Italian families, who a repining word, and it is to be feared too without the consolations of religion. How cheerfully then ought in this work. In Richland, about seventy persons they to suffer reproach and temporal privations for the have attached themselves to the Methodist church.—

defence: had borne his rifle through these valleys in have attached themselves to the Methodist church.—

search of the white man's blood. He spoke of the bonor of their Master's name and the salvation of men! They had received no intelligence from America for three hundred persons have joined the different reli- and of the wonderful change by which he was brought more than six months .- Fam. Visiter.

the Birmah Empire, will shortly become a British pos session: and that the first effect of the conquest will be the more general introduction into it of the Christian religion, and the arts of civilized life. The empire of Birmah is 1200 miles long by 700 broad; and he population is estimated at from 14 to 17 millions. inhabiting about \$900 cities, towns, and villages. The soil is fertile, and the mines of gold, silver, and precious stones, numerous. Rangoon, the mercantile metropolis of the empire, was in the quiet possession

Sunday School Libraries .- One of the greatest obstacles to successful instruction in Sunday Schools, is he difficulty of maintaining for a long period, an inerest in the subject in the minds of the pupils. For a while, novelty will be all that is necessary-but some other principles must be resorted to, or their atfew extracts, which may, perhaps, be interesting to tendance will be irregular, and their lessons be repeated as a task. Various modes have been adopted to awaken their attention; but we know of none that have been more successful than the establishment of Libraries for their use, during the continuance of the school. The significe of a collection of books, suited the taste and comprehension of the young, is trifling-and at the present day there is no difficulty in finding a sufficient variety for the largest schools. Where the experiment has been made, we believe it has invariably been the fact, that no other rewards than the privilege of reading the books are necessary to secure sufficient interest. In this way, too, not only is information communicated on the Sabbath, but through the whole week .- Conn. Obs.

> Worthy of imitation .- The Rev. Mr. Sessions. ageut of the United Foreign Mission Society, now in Virginia, recently received the following note from the President of the Female Benevolent Society of Winchester, Va.

" Rev. Mr. Sessions :- Sir, the Female Benevolent ociety of Winchester obligate themselves to pay one hundred dollars annually, for four years, to the Foreign Missionary Society, for the education of an Indian youth in the Foreign Mission School at Corn-We herewith enclose a hundred dollar note as our first annual payment, and request you to see that a suitable youth be selected, and the money be properly applied. We are not particular about the nation to which he shall belong, but wish him to possess piety and talents that shall render him useful in the try of our Lord and Saviour. We also wish the name much loved and respected paston ANN HOYT, President." membrance of our

Protestant Episcopal Sunday School Society.-The eighth anniversary of this institution was celebrated in St. Paul's Chapel, on Wednesday afternoon. We

Doddridge's Rise and Progress of Religion in the Soul, is about to be translated into Spanish, for distribution in South America, and Gibraltar, and for the use of the Spanish refugees in England.

Syrian Christians .- In Wolf's Journal we are in formed that in the mountainous country around Jabl dinary. May the circulation of the Herald be control which is two days journey from Merdeen, there stantly extending, and its usefulness increase with a are about 100,000 Syrian Christians who speak the old progress. I hope you will favor me with it; and ] literal Syrian language. But very few of them understand Arabic. The account given of this people is rather singular. They seem to have a great aversion warding, through this medium, the good cause of ooth to Turks and Catholics. They will not acknowledge the Turkish authority, or submit to pay any tribute. No Catholic missionary dares to go there, as they would immediately put him to death. They curse Mahomed as soon as they see a Turk. They often go to war with one another, and with their neighboring enemics, and are led to battle by their bishops and priests. They appear to live without much security of their civil rights except what results from their good principles. These are not always a sufficient protection. One of their bishops told Mr. Wolf, that the inhabitants of Jabl Tor, are in many respects like the Kurds, a race of robbers; that brother murders brother. They treat their Syrian brethren of Merdeen with kindness, and even kiss the hands and the garment of the Syrian Patriarch of Merdeen, though they do not acknowledge his jurisdiction. They have their own patriarch. They occupy 102 villages .- Ch. Reg.

## TRACTS BLESSED TO THE CONVERSION OF TWO YOUNG FEMALES. FROM A STUDENT IN THEOLOGY.

As I recently visited the town of Smont, I found the pious people there much interested in the circulation of Tracts. Their language was, "Tracts have plead their own cause here." Two interesting ways, teresting young females, over whose conversion to God FRUITS OF METHODIST INDIAN MISSIONS they were then rejoicing, referred their first serious impressions to the sanctified influence of these publications. One of them, a Sabbath School scholar, received of her instructer the Tract entitled, "The Young Cottager," with directions to read it attentive-

ly. Religious instruction, previously, had not been ver been a loud advocate for missions;" but who has attended with any visible effect; but now reading this Tract, and recollecting the admonition received with it, she became feelingly convinced of her state as a sinner. She was overcome with a sense of her wretchedness, made a disclosure of her feelings to a beloved sister, and through the influence of further religious instruction, and the operations of the Holy Spirit, was soon enabled to cast herself upon her Saviour and rejoice in his love.

The other young lady was residing in an irreligious family, and found, rather incidentally, among the children, the Tract entitled, "Advice to Children and Youth." She read it, and though her previous religious knowledge was not calculated to second its influence, still she was able to understand and feel the force of the truths it contained. She received a deep and availing herself of what further aid her situation prayed, and all arose and sung an Indian hynn to brought to rely on a Saviour's love, and give to others Twenty-four Spanish priests, with sixty thou- py subject of its influence, I cannot forbear to men

There is said to be a very powerful work of grace hundred persons have experienced a change of heart; the Presbyterians and Methodists are heartily united In Kingsville, and the adjacent country, upwards of farms and towns, which have risen up in all the land: gious societies. There appears to be a general show-er descending on the churches—may it continue un-Birmah Empire.-Letters from India afford a fair til grace shall abound, and the love of God warm the of an Indian's voice ! ire.—Letters from India afford a fair til grace shall abound, and the love of cloud walls.

He expressed the deepest gratitude for the gift of the gospel to his people, and acknowledged with its people, and acknowledged with its

eligion in Monmouth county, N. J .-- Methodist Rec.

Kensington .- We are informed that the revival of eligion in the Methodist Society in Kensington, has progressed until nearly one hundred and seventy perons have been admitted into the church. The congregations are still large and attentive-The mempers, generally, appear to possess the spirit of practical religion; mourners frequently present themselves at the altar, and there is every reason to believe that the blessed work of reformation will continue to progress in this place so highly favored of the Lord .- ib.

MON PARTH PEACE-GOOD WILL TOWARDS MEN."

WEDNESDAY, APRIL 20, 1825. RELIGIOUS PAPERS BLEST TO THE CONVERSION

OF SOULS. The station of an editor of a religious paper is one

of constant care and anxiety. His mind is ever on the search for the most useful matter wherewith to fill his columns. And, aware of the great variety of readers, and their no less varying tastes, if he feel the worth of souls, his most earnest and constant prayer will be. that he may be able to give each one his portion in due season. Knowing that whatever goes forth from his pen cannot be recalled, and will not always be forgotten; that its effects may reach beyond the bounds of time, and be lasting as eternity-with what carnestness will be cry, "O Lord, direct me in all my doings with the most gracious favor, and further me with thy continual help." And though he is cheered by the belief that his prayers will be answered, and that in the day of eternity he shall see the fruit of his labors, yet if he be permitted to witness their more im mediate effect, and to know that while he is yet speaking the Holy Spirit is operating on the hearts of his readers, how will his heart leap for joy, and with what alacrity will be pursue his arduous calling. It is like feeding in green pastures, beside the still waters of

We have the consolation of knowing that the hum ble editor of this paper can feel no greater interest in were gratified with the interesting spectacle of one its success, than do many of its readers. For their ed the andience, that he knew not at all what the thousand six hundred children of both sexes, who, with encouragement we publish the following communica-

editer.

Sir,-Being on business in this state, Zion's Herald providentially fell into my hands, the perusal of which has afforded me no small degree of satisfaction. And find its utility has been strikingly evinced in this vicinity. Some neighborhoods, I am credibly informed. have been so far profited by it, that a general revival of religion has taken place. The subjects of thesere. vivals, I cannot but observe, have been, general, more of the informed part of the community than or stantly extending, and its usefulness increase with its will spare no pains to increase its circulation. And I

TO THE EDFTOR OF ZION'S HERALD.

DEAR SIR. An unregenerate man, who never attended his pious wife to the house of God, has been of late not only drawn by means of the Herald to accompany her to His house, but also to adore and love Him, through faith in the all-atoning blood of the dear Redeemer. The circumstance is as follows-His wife, on Sat urday, borrowed of a neighbor Zion's Herald, dated October 27, 1824. The next morning he took the paper and read some in it, then laid it down, and oh served he found nothing new in it. His wife then took it and read to him the solemn and interesting ac-count of Mary S. Wardwell, of Bristol, R. I., given by the Rev. T. Merritt. And whilst she was reading that part of the memoir relating death, the power of God took deep hold of his bear The happy effect was, he attended his wife to meeting and a few days after was happily converted to God And now they take sweet counsel together, and walk to the house of prayer in company. They have be come patrons of the Herald; and my earnest praye: is that they may ever be patterns of good works. Yarmouth, April 13, 1825.

The friends of missions cannot fail of being highly gratified by the perusal of the following communica tions. They have not the less weight, coming, as they do, from one who is "not a Methodist," and has "ne candor enough to exclaim, "If these be the fruits of missions, who will not aid the work!"

FROM THE CHRISTIAN REGISTER.

A gentleman of intelligence and education who has travelled extensively in the western country has sent us the following remarks, suggested by an opportunity he had of witnessing the deportment of several Indians at the annual Methodist Conference in Ohio, last year

The Methodist Ohio Annual Conference met a Zanesville, Ohio, on Thursday, 2d September, 1824 With them were five Sandusky Indians. I first saw these in the Methodist church in the afternoon of Sat urday, 4th September. After the sermon by a Bishot one addressed the assembly by an interpreter, another gether.

I am not a Methodist :- have never been a loud advocate for missions, though always a friend, i hope, to the extension of Christ's kingdom upon earth. I was most deeply interested in this meeting; more to than in any theatrical exhibition, or the utterance of the

most heroic or particle sentiment.

The remarks of the Indian were singularly interesting. He pronounced a sentence, and paused while the interpreter published it to the assembly. It was not and uttered from the beart.

He spoke of the change wrought in his own country by the preached Word, and of the change wrought in his own heart. He spoke of the time when his own in Camden, Ontario county, New York—nearly one nation rightly possessed these serpentine streams (pointing to the Muskingum and Licking) and these beau-tiful hills. He himself had hifted the tomahawk in their

He expressed the deepest gratitude for the gift of We learn that there is a very interesting revival of terest the Annual Conference of Ohio, as the chief in strument of Providence in supporting their spiritual necessities. He had a sound and reflecting mind. All that he said sunk deep into the hearts of the hearers

and made a lively impression there.

When he had closed, his brethren rose up with him and song a hymn in their own tongue. The language was harmonious. The air discovered a strong reser blance to their own various hunting songs. a little strange to the ear and mind; but the strain were more melodious than I had previously hear from Indian lips. The performance was such, wit the attending circumstances, as to melt many eyes i to tears. These men and late savages now stood the presence of a great congregation, transformi their own wild notes into a hymn of praise; and wit perfect harmony of time and of voice, devoutly sing ing the Redeemer's love. Jesus's name alone co be understood in the song. It did move the deep feel After the hymn one of their number kneeled w

the congregation in prayer. The language was Indu Never heart had freer utterance, or poured forth short petition with greater fervency.

I have heard the Indian war songs and hunt

ongs and battle cry; but never before have I hear these sons of the forest speak, in their own energo and eloquent manner, of righteousness and of ment to come; in deep tones of feeling, sing great Redeemer's praise; and, bending the kncc, significant the gift of the Holy Spirit.—If these be fruits of missions, who will not aid the work?

## THE INDIAN PREACHER'S ADDRESS REPORTED FOR THE CHRISTIAN REGISTER.

Zanesville, Ohio, Sunday, 5th Sept. 1824 This day with creditable liberality the Presbyter and Baptist churches were opened to Method preachers. I attended at the Presbyterian Churc and, in the morning, heard a profound and learn discourse from the Rev. Dr. Ruter, of Cincinnati. the afternoon one of the Bishops preached with gracedit. After him another Wyandot Indian address credit. After him another Wyan the meeting. As it was only the interpreter I could understand, I seized the opportunity while the India was speaking, to note with my pencil, what the interpreter had just said. I thus became possessed of the preter had just said. I thus became possessed of the principal ideas of the Indian's address in their order. much more interesting were the remarks re dered by the scene, the manner, and the hearty " ponse of the Methodist crowd in the spacious ho that I can hardly endure to read them in their presen nanimate condition. I submit them, however, hope, that the independent opinions of an Indi st may not be unacceptable to the reader, a may not fail to make some valuable impressions

The interpreter, both yesterday and this day, 25

the charity of moment, hesita The Wyand ated in prayer ed round upon but steady tone

My brothers a man from the olished assem Great Father o ave brought it My brothers to learn of you. tunities. You leges. O. let me remind vot who neglects th

My friends! derness. The change there. ness. To you his grace. My friends! can speak. Th your devotions, f the holy exer My brothers Ruler of the uni praise him. T

an interpreter o

taken. I believe

ways resided wi My brothers amiss, think it a good word dr ord spoken by This book (ra precents. There are two and reviles and loves it as thei

My friends! that it has cov None can stop the progress of the stop a thunder gu We hear of ou whom retire from this word. But must be overtak Christ's kingdom I bless God th I will serve the I deliver my soul f My brothers as

peace in the w would follow. T to the whites and to the red men, d their course. N We visit each oth up between us. My brothers word, we and ou ignorant manner. and worship the G We had priests monies. These nev Our eyes never until we heard the

transgressions, an our salvation, -so ourselves.
- My friends! It derness possessed fivate the earth, a factor whites. I My brothers a power of the Spiri warned and taugh beed, until fearing eaid, I determined

flood. While v

retired to the dec word. I attempte thoughts were per as I had seen the the wilderness. I thoughts were dist continued kneeling until the Giver of and the desires of freely and audibly commune with the praise freely amon [Here a beam of

of the great congre to their grateful fe My brothers and grows old in the wi repeated becomes prayer. The more pray. It is so with

My friends! A We were dancing. He tried our merry-making we paused to look strange ceremony had once met this after having spent ky Indians, in 1818 air and pious chara Papacy was taugh ly received it. It b cepts. We care r comes. We only r

My friends ! The the reward of his l man, Finley, occup My brothers and you for your kindne orest smiles with the man. Our children and labor, and sing. My brothers and

and gaming are ban walk in straight path ect, that our race the face of the earth become one people. My brothers and compassion on one tell you something g May we all meet

Such were the the age. He was hear early religious guid make no comment. Wyandot's discourse rorld could have lis

CA A Camp meeting District, Maine, con local conference w place. Preachers a

D The new Methodis edicated to the wo 28th inst. It is exp occasion will be del the charity of the congregation, if he should, at any mmer in the interpretation.

The Wyandot's Discourse .- The Indian who officiated in prayer yesterday now rose up in the desk, look-ed round upon the crowded house, and in an humble but steady tone of voice began :-

My brothers and sisters! It is a strange thing, the a man from the wilderness should appear before this polished assembly in the place of a teacher. The Great Father of us all has wrought the changes, that

have brought it to pass.

My brothers and sisters! I come not to teach, but to learn of you. I am from the forest with few oppor-You are surrounded with the highest priviunities. leges. O, let me exhort you to improve them; let me remind you how great must be his condemnation who neglects them!

My friends! I bring you good news from the wilderness. The God of mercy has wrought a great change there. We adore him for his unmerited good-To you our thanks are due as the ministers of

My friends! my heart has felt more this day than I can speak. Though I understand not the language of your devotions, my heart swells with you in the midst of the holy exercise.

My brothers and sisters! It is wonderful how the Ruler of the universe makes even the wrath of man to praise him. The captive which when a child, with bloody hands we tore from his friends, is this day made an interpreter of good between you and us!—[The interpreter's name was Armstrong; the same who was taken, I believe, at Belville, Va. in 179- and had always resided with the Sandusky Indians.]
My brothers and sisters! If I should say any thing

amiss, think it proceeds from my ignorance. But if a good word drops from my lips, treasure it up as a word spoken by a stranger from the wilderness. This book (raising up the Bible) brought the truth into the wilderness. O, that we might all walk in its

There are two classes in the wilderness, one opposes and reviles and would destroy the word; the other loves it as their life. I fear there are two classes

among you. My friends! this word goes where it will. I rejoice that it has covered the wilderness making it glad. None can stop it. Those who oppose themselves to the progress of this word, are like the man that would

stop a thunder gust with his hand. We hear of our red brothren at the west, some of whom retire from the missionaries, and try to run from this word. But they cannot; they with all the earth must be overtaken at last and made the subjects of

Christ's kingdom. I bless God that the word has come unto my heart, will serve the Lord all the days of my life. He will

deliver my soul from death. My brothers and sisters! Men long tried to make peace in the wilderness; but strife and bloodshed yould follow. The face of the red man was a terror to the whites and their children. If the whites came to the red men, death and terrible desolation marked their course. Now this word has sealed a peace .-We visit each other in love. Wars cannot again rise

My brothers and sisters! Before we knew this word, we and our fathers worshipped after our own ignorant manner. Now we rejoice in a better way, and worship the God of our salvation.

We had priests and sacrifices and dances and ceremonies. These never softened or improved our hearts. Our eyes never melted into tears while worshipping until we heard the name of Jesus. His love and con passion touched our hearts, and overwhelmed us like While we wept with sorrow for our past transgressions, and with joy for the glorious hopes of our salvation,—some mocked and said we were beside

My friends! It is not long since this spot was a wilderness possessed by red men. We neglected to cul-tivate the earth, and God removed us to make room

My brothers and sisters! When I first knew the power of the Spirit of God, it happened thus: often warned and taught by the preacher, I gave him little beed, until fearing there might be truth in what he said, I determined to read the word. To be alone, I to the deep forest; but I could not read a word. I attempted to reason in my heart; but my houghts were perplexing. I tried at length, to pray, as I had seen the preacher do; I bowed my knees in the wilderness. But my voice had no utterance, my thoughts were disturbed, my heart had no peace. I continued kneeling in the same perplexity and distress until the Giver of every good gift opened my mouth, and the desires of my heart to know his will flowed freely and audibly forth. From that moment I could ommune with the Father of spirits in prayer and praise freely among men, or in the forest.

[Here a beam of joy lightened up the countenances the great congregation, and many gave utterance their grateful feelings. ]

My brothers and sisters! Praying neither tires nor

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grows old in the wilderness. A story or a song often epeated becomes wearisome. But it is not so with prayer. The more we pray, the more we love to It is so with us in the wilderness.

My friends! A colored man first brought us the We were assembled feasting and singing and dancing. He tried to reason with us, but we continued our merry-making until he knelt down to pray. Then we paused to look on and see what would come of this ange ceremony. [It gave me pleasure now that I had once met this mulatto at Marietta, on his return after having spent the first season among the Sandusky Indians, in 1818, I think. He sustained a very air and pious character; and died a young man.] Papacy was taught among us 50 years ago. Few on-

received it. It benefited those who obeyed its pre-We care not how or from within the word We only rejoice in its blessings.

My friends! The colored man was soon called to the reward of his labors; and immediately a white nan, Finley, occupied his place.

My brothers and sisters! I cannot enough thank

r your kindness to the sons of the forest. The orest smiles with the labors of the Indian husbandman. Our children attend school and dress neatly, or, and sing, and pray together.

My brothers and sisters! quarrelling and drinking and gaming are banished from among us. The young walk in straight paths, and the aged rejoice in the prospect, that our race shall not be altogether lost from he face of the earth. The white and the red men will ecome one people

My brothers and sisters! I say no more. Have apassion on one who comes from the wilderness to tell you something good is doing there. May we all meet at the right hand of God in hea-

Such were the thoughts of this Indian and late say ege. He was heard with an intense interest. His early religious guides were Arminian Methodists; I make no comment, but request the reader to read the Wyandot's discourse again. Oh, that the Christian world could have listened while he pronounced it!

# CAMP MEETING.

A Camp meeting will be held at Gorham, Portland District, Maine, commencing on the 27th of June. A local conference will be held at the same time and place. Preachers and brethren are requested to at-E. STREETER, P. Elder.

DEDICATION. The new Methodist Chapel in Dover, N. H. will be edicated to the worship of God, on Thursday, the

28th inst. It is expected that the discourse on the

ccasion will be delivered by the Rev. E. Wiley, of

The annual meeting of the Methodist Sabbath chool Society was held in the vestry of the south Methodist chapel, on the afternoon of the 7th instant. After the transaction of the current business of the neeting, the following Report of the Second Division of the School was presented by the Society's Secre-

METHODIST SABBATH SCHOOLS IN BOSTON.

#### REPORT.

In commencing our Fourth Annual Report, we feel our hearts expand with gratitude to the God of all mercies, for the prosperity that has attended us in our School, and for the assistance we have experienced, both Superintendents and Teachers, in the discharge of our several arduous duties the year that is past. We feel further bound to acknowledge the goodness of God for so inclining our hearts, that there has been great unanimity and harmony in our views and feelings. And we must say, to the honor of our teachers. that what has been the interest of one has been the interest of all. Every heart apparently has been sensibly alive and deeply interested in the important work which has been assigned them; in consequence of which, we have been enabled to keep together, and to continue our school in its present flourishing condition through the inclement season of winter. And during that uncomfortable season not a few have been highly benefited by the laudable and praise-worthy exertions of our female teachers, who have, from time to time, notwithstanding the pelting storms and chilling blasts of winter, visited the humble dwellings of but the whole is so simple, and its advantages over the poorer class, and there affectionately explained the every other lancet heretofore in use so readily perinvaluable blessings of Sabbath School instruction, whereby our numbers have been kept from diminish ing. Many, whose extreme poverty (not having de-cent clothing) has prevented them from attending the school, have, by means of our Javenne Society, and private contributions, been comfortably though coarsely clad-so that now, at the commencement of male and 8 female teachers, besides a number of ssistant teachers.—During the term these children have been very attentive and studious. They have recited Scripture Lessons, Hymns and Catechisms, with much interest and satisfaction. And for our lic good. encouragement, there appears to be still an increasing excitement and engagedness. In short, the general deportment of the scholars, and their increasing thirst for information, evidence the high satisfaction they enjoy in attending upon the several duties of the school. From these circumstances, we have reason to hope that the seed sown has fallen into good ground. and will, in course of time, spring up, and yield fruit

But our cup has been mingled with sorrow-while, in the order of Providence one of our female teachers, Miss Eliza P. Jepson, has been removed to the world of spirits. Her constant attendance, affectionate labors, and, above all, her becoming seriousness and unimpeachable Christian deportment, so endeared her to her fellow-laborers in the school, that to us, her death is an unspeakable loss; but to her an ine timable gain. For, when dying, that religion which she so faithfully exemplified in life, gave her soul the greatest comfort and support. She said to her friends, that the word of God and the name of Christ never sounded so precious, nor appeared so lovely, as when her glad spirit was aout to wing its flight to the bright realms of bliss. Not withstanding the hand of the Lord has been heavily laid upon us, we are still encouraged to trust in him, hoping for his blessing to attend our future exertions, while we view the Sabbath Schools as the morning star of the latter day glory.

We likewise hail as a favorable omen, the increas ing union amongst the friends and teachers of the different Sabbath Schools in our city, and we would suggest the propriety of using the utmost exertion for continuance and growth; being fully persuaded that its result will be highly beneficial to the rising generation. Feeling sensible, powerer, that our future prosperity depends upon the blessings of Heaven, we seriously solicit your fervent supplications to the throne of mercy, for success to accompany our labors

After the Report of the second Division had been read, one of the superintendents made the following Report of the

# AFRICAN SABBATH SCHOOL.

In the summer of 1823, this school was commenced by one or two zealous and persevering females, who labored with unwearied diligence in collecting and United States it is prevalent; what atmosphere or toinstructing a considerable number of children and adults, until the arrival of cold weather, when the But on the return of spring it was resumed, with re- first of December next. newed zeal and increased numbers, both of teachers and scholars. In the summer of 1824, application was made to the Methodist Sunday School Society in behalf of this school, to be taken under their patronage, and to have a superintendent appointed, which was done soon after, at a meeting of the managers of that institution. Since which time the school has been in a degree of successful operation. withstanding, there is still an increasing demand for renewed exertion, and room for greater improvement. The number of scholars in the school when it was taken under the patronage of the Methodist Sabbath School Society, and that have since joined, it is eightyfour: thirty of whom are adults, and fifty-four chilforty to fifty. The number of teachers employed is tinue to labor in humble reliance on Him who has said, "in due time ye shall reap, if ye faint not." who received their instructions have since given very satisfactory evidence that they have experienced a

veral valuable donations, in Testaments and Spellingbooks, from some of the benefactors of these auxiliaries to the great cause of religion and humanity: and we are encouraged to hope that we shall, in unison with our brethren of different names, be instrumental, ation, and advancing the interests of the Redeemer's kingdom.

Ton Sunday next, the Rev. Mr. Bonney will deliver two discourses, in behalf of the Sabbath Schools. One at the North Chapel, in the afternoon; the other at the South Chapel, in the evening. Collections will be taken, to aid the operations of the schools.

# LITERARY AND SCIENTIFIC.

# AMHERST COLLEGE.

neeting on the 12th inst. and made the following appointments to constitute the Faculty for instruction and government under the recent charter, viz:-Rev. Heman Humphrey, D. D. President, and ofessor of Theology and Intellectual Philosophy.

Rev. Nathan W. Fiske, A. M. of Weston, Profesor of Greek Language and Belles Lettres. Rev. Jasper Adams, A. M. of Charleston, S. C. (late Professor in Brown University,) Professor of Mathe-

matics and Natural Philosophy.

Rev. Solomon Peck, A. M. of Providence, R. I. Professor of Hebrew and Latin Languages.

Rev. Jonas King, (now in Palestine,) Professor of Oriental Literature. Samuel M. Worcester, A. B. of Salem, Professor of

ciate Professor of Mathematics and Professor of Chem-

From the ample means of instruction thus promptly provided, it seems that the spirit of enterprise which has characterized the founders and guardians of the Institution is not diminished by the grant of a College

We understand that at the late meeting of the Trustees of Princeton College, Mr. Robert B. Patton, now professor in Middlebury College, was unanimously elected Professor of Languages.

#### [COMMUNICATED.] IMPROVED PATENT LANCET.

Jeremish, Dewey, of Chelsea, Vermont, after nume rous experiments and improvements, has it is believed, perfected an instrument for bleeding man or beast in a way the easiest and eafest possible. This, the ingenious mind will readily perceive by the following

The body of the instrument is of the old Dutch formed spring lancet. To that is added side barriers. standing each side of the vein to confine it, and at the same time straining the skin tight across it; thus it is prepared, in the best possible way for the reception of the blade. The blade is then set, by means of a screw gage, to any depth thought proper by the operator As the instrument has been in use two years, 2nd its excellent properties have been well tested by many scientific and professional men; scores of certificates, if necessary, might be produced in its favor;

ceived, such certificates are deemed unnecessary. As the call for this instrument is so great that the atentee is not able to supply the public, he now ofdisposed of, viz :- The rights for the states of Massa chusetts and Connecticut, and for the counties of spring, we enrol 56 male and 64 female children, with Cheshire and Merrimack, in New Hampshire and Windham, in Vermont.

By giving publicity to the foregoing, the Editors of public newspapers will confer a favor upon the pa-tentee, and doubtless contribute something to the pub-

Chelsea, (Vt.) April, 1825.

The African Repository .- The first number of the "African Repository and Colonial Journal," has just made its appearance. This interesting work is pub-lished under the direction of the Board of Managers of the American Colonization Society. Its object is to furnish the public with accurate information concerning the plans and prospects of their Institutiongive a minute account of its operations, and the condinew and interesting intelligence which may be received relating to the geography, natural history, manners, essays as may be thought calculated to advance the extracts from the reports of such foreign associations s are making exertions to suppress the Siave Trade

or relieve the African race.

This work is to be issued monthly, each number containing 32 pages, at \$2 per ann. It cannot fail to be both entertaining and instructive, independently of its relation to the Colonization scheme, as imparting much information of a country of which we yet know very little .- Nat. Int.

Miniature Manufuctures .- A handicraftsman, of New York, named Pooley, has manufactured a box of cuttery, containing 12 table knives and forks, a pair of carving knives and forks, 12 dessert knives and forks, all to match, 9 miscollaneous knives and forks, four forms, four razors, spenkerife, with a tortouse shell handle, weighing 31 tenths of a grain, and a pair of scissors weighing 2 ths of a grain, all finished in the handsomest manner, and appear to be of fine materials. The box, and contents, are intended as a present to the President of the United States, as a specimen of the progress of skill in domestic manufactures.

The Medical Society of the state of New York, offer a premium of fifty dollars for the best essay "on the history, causes and treatment of hooping cough." Also a premium of fifty dollars for the best essay "on pographical influence aggravates it, and by what remntil the arrival of cold weather, when the edy it can best be relieved or cured." Candidates to as discontinued through the winter season. send their essays to Platt Williams, on or before the

> Free School .- The free school at Baltimore, estabshed and supported by the late John Oliver, Esq. of that city, now affords instruction to about 180 boys. and 160 girls; and is, in all respects, in the best con-

# GENERAL INTELLIGENCE.

India .- The Calcutta papers contain the official accounts of a desperate engagement, or rather series of engagements, which took place at Rangoon, begindren. The average number that have attended is from ning of December last, between the British and Burmese armies, which terminated in favor of the former. about twelve, (with the assistance of a number who The whole force of the Burman empire, amounting to have occasionally instructed) the most of whom con- about 60,000 well armed troops, and provided with a park of artillery, consisting of 300 pieces, took the field, but after seven days almost constant fighting, Nor have they labored in vain; for several of those they were totally defeated and dispersed, leaving 240 guns in the hands of the victors. Five thousand of the natives fell in the contest, while the loss of the British is stated to have been inconsiderable. Among We have also been encouraged by the receipt of se-eral valuable donations, in Testaments and Spelling-tain and Lieutenant O'Shea, of do., and eleven officers. wounded. At the last accounts, the whole Burmesc coast, from Rangoon to the eastward, was subject to the British arms. A treat, of friendship and alliance had been concluded between the British and Sultan in some humble degree, of benefiting the rising gener- Mahomed Shah of Johone and Datto Tommongoug, and Chief of Singapore and its dependencies .- E. Post.

Loss of a British East-Indiaman by fire. The British ship Kent, Capt. Cobb, sailed from the Downs the 24th February, for Bombay, with troops on board. On the 1st of March, while an officer was examining the storage which had been disturbed by the rolling of the vessel in the Bay of Biscay, a seaman let a lamp fall, which communicated fire to some leakage spirits, which, notwithstanding all exertions to extinguish it, spread through the ship. The wind was blowing a gale: but fortunately there was a vessel in sight, that aw the signals of distress and bore down on the Kent. saw the signals of distress and bore down on the Kent. It was the Cambrian, bound to Mexico, with mining workmen on board; who succeeded, by great exertions, in saving 557 of the passengers and crew out of 642 persons who were on board. The remainder were lost chiefly in getting out and into the boats, the swell of the sea being very great. The persons lost, were 64 soldiers, one woman, and 15 children, of the same day, at Clarksburgh, Va. the Hon John G. Jackson, United States' Judge, for the western district of Virginia, and formerly a member of Congress for that state. At Stoke, Newington, (England) on the 9th of March, Anna Letitia Barbauld, widow of the late Rochemout Barbauld, and the author of the much admired Lessons for Children, and other works, in the 62d year of her age.

At sa, on board brig l'aragon, Nov. 6, Mr. John Babcock; Aug. 4, Mr. William S. Skinner, of Rutland; March 25, Mr. Henry Coombs, of Thomastown. The Trustees of Amherst College held their first It was the Cambrian, bound to Mexico, with mining company. Persons saved-19 passengers, 21 officers, 230 men, 46 women, and 51 children, of the 31st regt. and 140 of the ship's company. The Cambrian was only 48 hours in returning to Falmouth from the wreck; where she landed her unfortunate inmates many of them half naked; and where the inhabitants contributed all in their power to clothe the sufferers. many of whom, from having been taken out of their Rhetoric and Oratory.

Jacob Abbot, Jr. A. M. of Brunswick, Me. Asso- Kent blew up soon after the last boat left her.

tons each, to Albany in 23 hours. They immediately entered the Canal basin to load. The next day she was to tow two loaded sloops to New York, taking passengers at a dollar a head; and to keep all the time in motion. This enterprise is hailed as a new era in steam-boat history; and the credit of the improvement is given to our townsman, Mrs Sullivan.

## CANAL NAVIGATION.

The Northern canal was filled with water on Saturday morning; and the boats have arrived and de-parted. The Eric canal will be filled in the course of this day or to-morrow, and the rich products of the West and the North will flow down upon us in abund-ance, giving employment to the laborer and yielding wealth to the enterprising. Several boats are now loading for the west, and Quay street is assuming the bustle of business incident to a great commercial meropolis. We venture to predict that the receipt of canal tolls this year will exceed those of the last, by at least \$150,000 .- Alb. Adv.

We understand that Com. Barron will shortly proceed to Norfolk, to take the command of the Navy Yard on that station. He will be succeeded by Capt. Biddle, in the command of the Philadelphia station. Capt. Warrington is to take the Boston station. Maj Gamble, of the Marine Corps, at this station, is to be transferred to the Portsmouth station. Maj. Miller will succeed him here.—Philad. pap.

Expeditions .- Passengers who left Philadelphia at o'clock yesterday morning, in the Citizens' Steam Boat Line, are yed in New York in time to proceed for Albany in the Steam Boat Richmond, which startfers for sale rights, for quarties or states in any part ed at a quarter past 5 in the atterneon. Thus they of the union except the following, which are already arrive at Albany, (a distance of 200 miles) in about 28 hours, without fatigue or any loss of sleep .- N. Y. paper.

> The store of Lambert and Knowles, at Lambertsville, New Jersey, was destroyed by fire on the morning of the 7th inst. Loss of store, goods, dwelling ouse adjoining and furniture, \$10,000-\$4,50% insured. Whilst several persons were in the store re-moving articles, two large kegs of powder exploded on the second floor, blowing the roof entirely off, and scattering fragments in every direction, without seriously injuring any one; but the circumstance created such a panic that no further exertions were made to save property.

Shocking Murder .- A gentleman from Port Deposit informs us that on Faiday last, the body of a young lady, who had been missing since the preceding Monday, was discovered lying near the road side, in the tion and progress of the Colony-communicate any vicinity of the town of North East-her throat being dreadfully cut, and her body otherwise horribly mangled. The deceased was aged-about sixteen years, of and customs of Africa; and admit into its pages such respectable family and connexions, and a young lady of cultivated mind and personal beauty. It appears interests of the Colony, or the cause of African im- that she had walked from home, accompanied with provement, as well as select passages from authors who have already written on this subject, and important assaulted by a fiend in human shape, who first attempted the violation of her chastity, and then sought to prevent a discovery of the diabolical crime by superadding to it the perpetration of murder! A peron suspected of this dreadful act crossed the Susquehanna at Havre de Grace, on his way, as is supposed, to Baltimore. - Balt. Amer.

> A society for the suppression of vice and immerality has recently been established in the town of East Geeenwich, R. I.

American Navy .- The United States will shortly ave in commission, or ready for service, line of battle ships, 7-frigates, 10-corvettes, & -sloops of war, 15- (including the ten additional ones authorized at the last session of Congress) with a corresponding proportion of light vessels.

The Mexican government has passed a decree inviting proposals for digging a canal through the 1sthmus of Tehuantepec, to unite the Atlantic and Pacific

Zerah Colburn, who has been so celebrated for his wonderful mathematical powers, and who has travelled much in Europe, and over the United States, is now in Burlington, Vt. where he proposes to open a school for instructing in the French language.—Pal.

The House of assembly at New York have passed

authority, that the Hon. Rufus King has accepted the embassy to the court of St. James, and that he will shortly leave this city for London. This appointment we presume will give general satisfaction, and Mr. Adams deserves the thanks of his country for the selection which he has made for that important office .-N. Y. Com. Adv.

# MARRIED,

In this city, On Thursday, evening, by the Rev. Mr. Young, Mr. Pearson H. Field, to Miss Susannah N. Kichards; Mr. Wm. F. Hills, to Miss Lydia B. Loring. On Sunday evening, by the Rev. Mr. Eaton, Mr. Jackson Durant, to Miss Eleanor White

In the village of Little Rost, R. L., on the 10th inst., by the Rev. Mr. Brown, Mr. Asaph G. Reynolds, of North Kingston, to Miss Ann B. Perry, of South Kingston.

# DIED.

In this city, Mrs. Rebecca Breed, widow of Mr. William Breed. Mr. John Torin, a native of Sweden, 45. Miss betsey Lamb, 47. Aba Anstica, 7, youngest daughter of the late Capt. Michael Farley. Miss Sarah Edes Lillie, daughter of CMr. Thomas Lillie, aged 14. Mr. Timothy Houghton, 27. Mr. John K. Pickering, of Portsmouth, 22. Mrs. Sarah Ann Hobbs; Mr. Wm. T. Rogers, 29; Samuel D. Clapp, sou of Mr. Darius Clapp, 3; Mrs. Minerva B. Rogerson, wife of Mr. Robert R., 36; John William, son of Mr. S. Worsley, 1; Mr. William Spear, 42; Mr. William Sins, 62.

In New Haven, on the 9th inst. Mr. Frederick Huggins, 66, of the island of Nevis, where he was much respected as a planter and citizen, and where he has left a family. He had been a worthy member of the Methodist Church in that place for the last 14 years.

been a worthy member of the Methodist Church in that place for the last 14 years.

In New London, on the 6th inst., Gilbert S. Green, aged 4 years, son of the Editor of the Gazette. He fell on the point of a stick which he held in his mouth, and punctured an artery of the throat. The blood flowed so rapidly from his mouth that he could not swallow or speak, and died in about 20 minutes after receiving the wound.

At Marietta, (Ohio) 28th ult., the Hon. Return Jonathan Meigs, formerly governor of Ohio, and late Postmaster general of the United States.

On the same day, at Clarksburgh. Va. the Hon. John G.

hug. 4, Mr. William S. Skinner, of Rutland; March 25, Mr. Henry Coombs, of Thomastown.

Lost from off the foretopsail yard of schr. Mexican, from Philadelphia, 7th hast. Mr. Samuel M'Cobb, of Penobscot.

At Hamburg, George Brown, Cook of the Champion, and at mea, March 16, Mr. Jeremiah Wallace, sailmaker.

At St. Jago de Cuba, March 9. on board brig Roscius, Mr. Dudley Gilman, formerly of Vermont, aged 33—of yellow fe-

In Whitefield, (N. H.) on the 8th inst. Mr. Fisher and Mr. Newton, two young men who were employed in rolling timber into the water of John's River. Having started some short sticks which lay next the stream, these were followed by some

Steam-boat Enterprise—One of the New York steam-boats on Monday last towed two sloops, of 80 and crushed to death in a moment—In the midstof life we are in death. May the living take warning, and prepare to meet their appointed lot.

## MEMOIR OF MRS. ELIZABETH L. CRAW

Died, in Marblebea. March 23d, w. Av Liizabeth L. Craw, aged 71 years. During the last 20 years of her life, she was a member of the Methodist Episcopal Church. She lived an ornament of her profession, a humble and growing Christian, beloved and respected by all her acquaintance. She was steadfast under all the troubles and trials of the church; and in her family she was often called to taste the cup of afflic-She had followed a husband and a daughter to tion. the grave; and three of her sons were burned in the mighty waters. But all these trials, and a world of affliction, seemed only to polish and refine her soul for a blessed immortality. Her last sickness she bore without a murmur or disposition to repine. And during this season of sickness and death, she had no dark hours; but enjoyed a tranquility and peaus of mind that passeth understanding. Calm, submissive, meek and humble, her soul was started on her Gold, and supplied her soul was started on her Gold, and supplied her soul was started on her Gold, and supplied her soul was started on her Gold, and supplied her soul was started on her Gold, and supplied her soul was started on her Gold, and supplied her soul was started on her Gold, and supplied her soul was started on her Gold, and she would be supplied to the soul started on the Gold of the soul started on the soul starte and humble, her soul was stayed on her God, and she enjoyed sweet visions of Jesus and of heaven. When the attending minister was about to pray with her, and asked her what he should pray for, she replied, "that I may go home to heaven." At another time, when her daughter came into the room, she asked her to sing an hymn. "For," said she, "I am going home to heaven, and do you not rejoice with me extreme weakness, she could receive but little food for the last six or seven weeks. But prayer and praise to God would revive her drooping spirits, and feed her longing appetite with manna, as with a Saviour's love. Never, before, did our eyes look upon a scene like this. O what hath Jesus done for sinful man.—On the day she was buried, a discourse was delivered from Rom. v. 20-" Where sin abounded grace did much more abound." If was a solemn, impressive, and interesting season to all present. May God sanctify this dispensation of his providence to the souls of all the living. May we all strive to live the life of the righteous, that our last end may be like theirsand that, when our spirits break loose from their tenements of clay, we may join our departed friends, and range with them the vast domains of radiant worlds on J. COLBURN.

# SEIP NEWS.

PORT 6. BOSTON.

ARRIVALS AND CLEARANCES.

TUESDAY, April 12.—Arrived, sche. Bethiah, Wight, astport, 4: Vesta, Cook, Alexandria, via. Newburyport; laivina, Woodbury, Belfast; Equal, Bates, beltimore, 14 loops Toleration, Wheeler, Stratford; Transit, Part, Fair. sloops Toleration, Wheeler, Stratford; Transit, Pagr., Fair, John Josephatch, Smith, New York, 4; Polly, Frasher, Marblehead; Polly, Lunt, Newburyport; Harlequin, Layfield, N. York, 7; Plough Boy, Brown, Wilmington, Del. 9; Mentor, Nye, Halbowell; Packet, Rutherford, Newburyport.——Cleared, brigs Hope, Andrews, Trieste; Patrick, Henry, Orne, Laguira; Bark Patriot, Marshall, Salem; sch. Lafayette, Snow, Newcastle, Del.; sloops Young, Hornet, Currier, Portsmouth; Orion, Godfrey, New York; Sally, Young, Dover, New Hampshire

Orion, Godfrey, New Fork; Sany, Foang, Bover, New Hampshire.

WEDNESDAY, April, 13 — Arrived, ship Emerald, Howes, Liverpool, 28; brig Edward Foster, Fernald, Rotterdam; Bratish ship William Dawson, Hutchinson, Liverpool, 52; brigs Benjamin Franklin, Wing, Philadelphia; Oracle, Webb, Bucaos Ayres. — Cleared, ship London Packet, Ward, Rotterdam and London; brigs Cornelia, Gibord, Matanzas; Mary and Eliza, Ellis, Trinidad, Cuba; schs. Katharine, Morton, St. Thomas; Eliza Ann, Richardson, St. Peters; Elizabeth, Crowell, Philadelphia; Bolina, Castine; Sally, Saco; Boston.

and Eliza, Ellis, Trinidad, Cuba; schs. Katharine, Morton, St. Thomas; Eliza Ann, Richardson, St. Peters; Elizabeth, Crowell, Philadelphia; Bolina, Castine; Sally, Saco; Boston, Bath; sloops Commet, Silliman, New York; Packet, Kennebunk; Randolph, Gloucester.

THURSDAY, April 14.—Arrived, brig New Hampshire, Snow. New Orleans, 24; schs. Helen, Hallet, and Cashier, Spurling, Baltimore; Mexican, Fepper, Philadelphia; sloops Mechanic, Nickerson, New York; Rapid, Wheeler, and Express, Sherman. do.; ship Champion, Preble, Hamburg; brig Verlus, Snaw, Honduras, 32; schs. Zealous, Thompson, Havana; Isalab and Home Casse, and Lydia. Nickerson, New York; Philadelphia, Somers, Richmond; Financier, Crowell, Edenton; Doliphin, Eldridge, Baltimore, for Portland, put in for a barbor; Henry, Churchill, Hartford; Vofant, Johnson, Eastport; Messenger and News, Kennebec; brig Richmond, Kempton, St. Cioix, W. E.——Cleared, ship Herald, Dewson, City Point; schs. Edward, Gray, St. Thomas and a market; Two Brothers, Hammond, Alexandria; Mirror, Basset, New York; Jet, Castine; Champion, Eastport; sloops Eliza Ann, Gould, N. York; Bedford, Hitch, New Bedford.

FRIDAY, April 15.—Arrived, ship Jasper, Crooker, Liverpool, 31; brigs Byron, Warren, Messina, 70 days, last from Palermo, 71 days; Vancouver, Scudder, 133 days from Canton; schs. Billow, Barker, Halifax, 5 days; Delia Belcher, Tarbox, Gardiner; Sally, Johnson, Eastport, 2.—Cleared, brigs Potomac, Hill, Cape Haytien; Rehance, Studley, Norfolk, Sch. Franklin, Rollins, Bath; sloops Maine, Lowell, Portland; Lion, Polleys, do.; Ariadne, Butler, Bath; Milledgeville, Knight, Portland.

Lion, Polleys, do.; Ariadne, Butler, Bath; Milledgeville, Knight, Portland. SATURDAY, April 16.—Arrived. sch. Agawam, Raymond. the Commercial Bank bill, which gives to the heirs of the late Robert Fulton the bonus of \$60,000, as a compensation to his destitute children for the loss they have sustained by the late decisions of the courts of law.

Manzanilia, Cuba, 40; ship Liverpool, Trader, Sise, Buenos Avres; brig Union, Roundy, Marblehead; schs. Nancy, Small, Eastport; Enterprise, Merritt, New York; sloops Heroine, Howes, and Crowell, do.; Gen. Brown, Matson, Albany; Sabine, Lewis, Hartfort; Hornet, Plymouth; Fame, Marblehead; brig Marion, Cole, Aux Cayes.——Cleared, brig Ruby, Shute, Cane de Verds; schs. Volant, Johnson, St. Andrews; Bethiah, Wight, Lubec; Rambler, Tuckerman, Portsmouth; William Penn, Cook, Philadelphia; Boston, Sheckford, Eastport; Sally Hope, Baker, Providence; Reaper, Percival, Bal-timore; General Greene, Higgins, Charleston; Comet, Free-worthy, Beverly; Sea Flower, Soule, Bath; sloops Mentor, Nye, Bath; Packet, Rutherford, Newburyport; Paragon, Lane,

Nve, Batt. Packet, Rutherford, Newburyport; Paragon, Lane, New York; Echo. Lovell. do.

SUNDAY, April 17.—Arrived, brigs Ohio, Dennis, Rotterdam: Carib, Nickerson, Honduras, via New York, William and Henry, Sampson, Havre, via Duxbury; Clarion, Richards, St. Johns, Porto Rico; Louisiana, Proctor, New Orleans, 29 days, Balize 24; Blakely, Badger, New Orleans, Mar. 19; sloop Milo, Delano, St. Thomas. 22; British brig Ovington, Walker, Bangor, Wales; brig Ann, Campbell, Aguadilla Elizabeth, Reed, Charleston; schs. Romeo, Crowell, Savannah, 23; Enterprise, Corson, E. Denton; Alert, Bears, Alexandria; Fair Lady, Miller, Baltimore; Pioneer, Pierce, Philadelphia; Enterprise, Hussey, Nantucket; Wave, Howes, New York; sloops Henry, Crowell, do.: Phoenix, Brailley, Saugatuck; steam boat Eagle, Portland; schs. Concord, Southworth, T. Island; Fair Play, Atwood, Plymouth, N. C.: sloops Manilla, Sturges, New York; Koret, Burr, New Haven: Avos, Hodge, New London; Hector, Wade, and Eagle, Hubbell, Bridgeport; Justina; Studley, New Beiford; Rapid, Swain, Nantucket.

MONDAY, April 18 .- Arrived, schs. Sylvia, St. Croix, W. MONDAY, April 16.—Arrives, sens. Spring of Caba-L; Traveller, Lawrence, of Marblehead, Savannah, 15; Sci-ence, Hinckley, Hartford; Juliet, Ketchum, Huntington; Ci-cero, Faluouth, Mass.; Aurora and Union, Kennebec; Com. Chance, Salem; Salumith, Norris, of Duxbory, Wilmington, Marting, Harting, Richmond; Apollo, Crowell, Philadel-20: Harriet, Harding, Richmond; Apollo, Crowell, Philadelphia; Rover, Allen, of Plymouth, from Messina; brigs Vinegard, Chenyer, Philadelphia; Ritloy, Lincoln, Rochelle phia; Rover, Allen, of Plymouth, from Messina; brigs Vine-yard, Cheever, "Philadelphia; Billow, Lincoln, Rochelle; Maine, of Bath, from Grenada, 26.—Cleared, brig Gov. En-dicott, Baker, Maniila; sch. Echo, Ransom, Hartford; shoops George Washington, Atwood, Albany, James Hale, Fort-land.

# TO PATRONS AND AGENTS.

Our subscribers residing within the bounds of the New-England and Maine Conferences are reminded that they will soon have an opportunity to remit to as the amount of their subscriptions-and they are respectfully requested to settle with the preachers for the whole year, and send the amount by them to the

IT Subscribers residing in the New-York Conference may remit the amount of their subcriptions by the Preachers, at their annual meeting in May, where an agent will be ready to receive it.

Er Every agent is requested to prepare a book of entry, and leave to his successor a correct list of all subscribers within his agency, with the state of his accounts, &c.

I Agents in the Southern and Western states may ettle with their subscribers, and remit the amount of the year's subscription in one payment, in the month of July.

\* \* The committee having contracted a large debt in purchasing the Herald establishment for the Conference, punctuality of payment is requested, that they may be able promptly to meet the demands



FOR ZION'S HERALD.

MR. BADGER, I have copied the following lines for the Herald; because they so beautifully describe the feelings of one bereaved of an affectionate and tender parent.

ELEGIAC TRIBUTE TO PARENTAL TENDERNESS.

Chill winter's appearance was past, Its rain so unfeeling was done; The breeze had succeeded the blast. The twins had received the sun; And daisies had chequer'd the scene, Impurpled by violets in bloom, When Eliza mov'd over the green, And knelt by the side of a tomb.

A willow bent over her head, The emblem of grief and despair, Whose branches luxuriantly spread, And hung with a sorrowful air. Slie said, my lov'd parent so dear, No tablet I need to explain, My heart would have told me 'twas here Its first dearest object was lain.

The bosom on which I have slept. The arms that entwin'd me so oft, The eyes that so frequently wept, So sweet, so endearingly soft; Are cold, and enclos'd in the tomb; Unseen are the tears which I shed, Yet here for to weep I am come; How low lies, my parent, thy head!

Yet mine has found ease on thy breast, When pain has invaded my frame; When grief's heavy hand has oppress'd, My pillow was ever the same. Ye tender, ye feeling of heart, Who have writh'd beneath army's steel, O say, can affliction impar-A sorrow more deer than I feel !

When we view a dear object of love ' To pain ,r to anguish a prey, The parigs we by sympathy prove Make us faint and as feeble as they; For O, when the passion is pure, When love from true tenderness flows, We would die, so our deaths would procure A lasting contentment for those

But ob, when a friend of the heart, Lies pallid and panting for breath, O say, does the view not impart A feeling more painful than death? Dear saint whose abode is above, For angel in heaven thou art, Send down from the regions of love, Relief to my agoniz'd heart!

Is it fancy that steals on my mind? Or is it thy form that I view? So tender the look, and so kind, Past scenes it appears to renew : But ah, sad reflection appears, And tells me I'm destin'd to mourn ; The scenes which have cheated my tears Will never, no never return

The friend of my youth is no more! Yet why should I always repine? Her precepts I'll ever adore, Her virtues I'll strive to make mine. Which said, she withdrew from the scene, From the marble her tears had bedew'd, Again she mov'd over the green, And daily the scene was renew'd.

SABINA

# MINISTERS' DEPARTMENT.

SUBJECTS FOR THE PULPIT.

"The preacher of everlasting truth has certainly the noblest subjects that ever elevated and enkindled the soul of man;—not the intrigues of a Philip,—not the soul of man;—not the intrigues of a Philip,—not the efforts of the parent, at this per shameless and abandoned of men. You will be rethe creation of a world,—the incarnation and death The instructer who in a school, a college or an uniof the Son of God .- the resurrection of men .- the dissolution of uature,-the general judgment,-and the final confirmation of countless millions of men and an rels in happiness or misery. No subjects are so subime:-none are so interesting to the feelings of a reflecting audience: no orator was himself ever so deeply interested in his subject, as a godly minister is in the truths which he presses upon his hearers. If on any topic he can become impassioned, and be carried beyond himself, it is on the theme of immortal love, and the everlasting destinies of men."

#### ..... MINISTERIAL DUTIES.

All faithful ministers of the gospel who are called by the Spirit of God to the sacred office, are obliged to act in ten different departments :--

First, As ambassadors from the King of kings to his rebellious subjects who have revolted from him, with conditions of peace, and offers of full pardon, if they will return to their allegiance:

Secondly, As officers in the army of heaven, to enlist soldiers under the banner of Christ, the Captain of our salvation, to fight against the world, the flesh, and the devil; to teach them their exercise, and to direct them how to obtain their armor.

Thirdly, As doctors, who are to make the disorders incident to the human soul their study, that they may administer relief to them, and direct them to the great Physician, Christ, who alone can perfect their cure.

Fourthly, As lawyers, who must be well acquainted with the land of promise, and the right every person has to an inheritance in it, and with the Wonderful, Counsellor, to whom they must lead them, to have their claims established against all opposition. Fifthly, As wise master-builders, under the High Architect of the universe, they are to endeavor to

build up their people as spiritual houses, as temples for God to dwell in. Sixthly, As laborers in the vineyard of the Lord, to prepare the ground of the heart, to plant the good d, to water it, and to watch over it continuall Seventhly. As shepherds over the flocks of the Lord. to guard them, to feed them, to strengthen the weak,

to heal the broken, and to bring back the wanderers. Eighthly. As stewards of the household of the Lord. to dispense to his people the bread of life, and to lead them to the fountain of living water. Ninthly, As watchmen to the servants of God, to

warn them of the approach of their enemies, in order that they may be able to repulse them, and Tenthly, As pilots, to guide the souls of the persons

committed to their charge into the haven of everlasting rest, and to teach them to cast their anchor, Hope, into the only sure ground, the Lord Jesus Christ, where alone they can be secure.-Phil. Rec. ---

Bishop Hough generally kept a sum of money by him for contingencies. As examples of the use which he made of his hoarding, I will give two well authen-

on him one day for his contribution, the Bishop ordered to the Bishop ordered to so large a sum, he said, "you are right, Harrison, it is not enough. Give the gentleman a thousand on him one day for his contribution, the Bishop ordered to so large a sum, he said, "you are right, Harrison, it is not enough. Give the gentleman a thousand on him one day for his contribution, the Bishop ordered to discuss the most of the perusing; but I had become almost blind with remorse, for I could not distinguish one line or letter from another.

My reflections were about the following. Surely it it is not enough. Give the gentleman a thousand pounds: you will find them in my bureau." The is now high time that I break off from such profane customers. The apprentices however, thought he resther it on the profane customers. lease. The Bishop heard her story, forgave her the support of a numerous family; saying to his steward, How can we apply this money, good Harrison, to a better purpose?

## A FAITHFUL MINISTER.

The Rev Mr. Grimshaw, minister of Haworth, in Yorkshire, England, was a remarkable example of ninisterial fidelity. In an account of his life, the Rev. John Newton says,

"The last time I was with him, as we were standing together upon a hill near Haworth, and surveying the romantic prospect around us, he expressed h self to the following purport, and I believe I nearly retain his very words, for they made a deep impression upon me while he spoke. "When I first came into this country, if I had gone half a day's journey on horseback towards the east, west, north, and south, I could not meet with or hear of one truly serious person-and now, through the blessing of God upon the poor services of the most unworthy of his ministers, besides a considerable number whom I have seen or known to have departed this life like Simeon, rejoicing in the Lord's salvation; and besides five dissenting churches or congregations, of which the minsters, and nearly every one of the members, were first awakened under my ministry; I have still at my sacraments, according to the weather, from three hundred to five hundred communicants, of the far greater part of whom, so far as man who cannot see the heart (and can therefore only determine by appearances, profession, and conduct) may judge, I can give almost as particular en account, as I can of myself. I know the state of their progress in religion. By my frequent visits and converse with them, I am acquaint ed with their several temptations, trials, and exercises, both personal and demestic, both spiritual and imporal, almost as intimately as if I had lived in their families." A stranger who had stood upon the same spot, from whence he could see little but barren mountains and moors, would scarcely think this de-claration credible. But I knew the man well, and of all the men I ever knew, I can think of no one who was less to be suspected of boasting than Mr. Grimshaw.

## PARENTS' DEPARTMENT.

ON THE MANNER IN WHICH CHILDREN SHOULD BE TAUGHT The instruction of children should be begun in very

early age.

Very young children are capable of learning many things of incalculable importance to themselves. All parents appear to me to labor under serious mistakes with regard to the subject; and begin to teach their children many things, at least at a later period, than that, in which they would advantageously begin to receive them. The infant mind opens faster, than we are apt to be aware. - This is the true reason, why very young children are almost always thought peculiarly bright and promising. We customarily attri-bute this opinion to parental fondness; in some degree perhaps, justly; but it arises extensively from in its progress our utmost expectations: the goodness gain you applause, but will never procure you rethe fact, that the intellect of little children outruns of God intending, I suppose, to provide by this constitution of things the means of receiving the instruction, so indispensable to children at that period. Of this advantage every parent should carefully avail himself. At the same time he should remember, that this is the season for making lasting impressions. The infant mind lays strong hold of every thing, which it is taught. Both its understanding and affections are then unoccupied .- The affections are then, also, remarkably susceptible, tender, and vigorous. Every person knows the peculiarly impressive power of novelty. On the infant mind every thing is powerfully impressed, because every thing is new. From these causes is derived that remarkable fact, so comonly observed, that early impressions influence the character and the life beyond all others; and remain strong and vivid, after most others are worn away.

From these remarks must be seen, with irresistible evidence, the immense importance of seizing this happy period, to make religious impressions on the minds of our offspring. He, who loses this season, is a husversity, does not employ the opportunities, which he enjoys, of making religious impressions on the minds his pupil, neglects a prime part of his duty; a. so far wraps his talent in a napkin, and buries it in

2. Children should be gradually Instructed.

Knowledge plainly should be communicated in that' ogressive course, in which the mind is most canable of receiving it. The first things, which children attain, are words, and fucts. To these succeed, after no great interval, plain doctrines, and precepts. As they advance in years and understanding, they gradually comprehend, and therefore relish, doctrines of a nore complicated and difficult nature. This order of things, being inwrought in the constitution of the human mind, should be exactly followed. When it is counteracted, or forgotten, the task of instruction will ever be difficult; and the progress of the pupil slow and discouraging. A loose and general attention to this great rule of instruction seems to have prevailed in most enlightened countries, but a far less oursis one, then its importance degrees.

Among the facts and doctrines, suited to the early ind, none are imbibed with more readiness, or fastened upon with more strength, than the existence. presence, perfections, and providence, of God: the reation of all things by his power; its own accountableness to him: and the immense importance of his wor, and, therefore, of acting in such a manner as to obtain his approbation. These things, then, together with such as are inseparably connected with hem, should, without fail, be always taught at the dawn of the understanding. DR. DWIGHT.

---FROM THE WESTERN LUMINARY

PARENT AND CHILD.

Dear Sir,—I send you the following anecdote, stat-ing how a guilty parent was reclaimed from the sin of profane swearing; and by the same instrument rought to engage in the duty of family prayer. About twenty years since, when I was a wicked, careles sinner, my eldest son, then about four years old, had been living in a family in the country, where there was a pious young woman, who had taken much pains, both by precept and example, to impress my son's mind with the importance of religion, and especially The family with whom he of secret prayer. was in the habit of bringing him home to see his mother on Saturday and calling for him on the Sabbath day following. On one of those visits he asked his mother in my presence, "where bad people would go to, who said bad words?" But before his mother had time to give an answer, he asked if they would not go unless they repented. He answered with a deep sigh, which I never shall forget, that his papa would go to hell then, he said bad words, repeating those profane expressions which I was in the habit of using. Lanage would fail, in expressing my shame, confusion ticated anecdotes; one of a public nature, the other and remorse at the time. I endeavored to conceal it. A respectable mechanic had a number of appren-

other is of a private nature. A poor widow applied and sinful oaths, when my own child has become my to him for mitigation of a fine on the renewal of her reprover. I from that hour resolved that I would to visit and recreate themselves in. They therefore cease from that sin at least, and never set the exam- concluded one Sabbath morning that they would get whole fine, and presented her with 1006, towards the ple to my children; which promise I have been ena-

> such views of my exposed and ruined situation as a and go to meeting, if they were well. One of them, guilty sinner, that I was led to cast myself on the arm (to whom his fellow-apprentices had given the name of divine mercy, through a dear Redeemer's blood and of Dic, as he often appealed to the Dic-tionary for I made a public profession of my rerighteousness. pentance, and faith in the Lord Jesus, by connecting some replies to his master, and question the propriety myself with his church and people. Yet so great was of his requiring them togo to meeting. In the course my natural diffidence, and want of resolution, although deeply impressed with the duty, that I did not engage were rather disrespectful. The manner in which the in the performance of family prayer. Now again, the son asked his mother in my presence, if all good people did not pray? To which his mother answered, they got to meeting, what should the minister take for yes. He then asked his mother if his papa was a good his text, but the scripture at the head of our paper. man? To which his mother replied, yes, my dear, I They turned their eyes on each other, and winked hope he is. man, why don't he pray? Miss - prays every night

> and morning." ble providence intended. I became greatly embar-rassed; and at the same time God's holy spirit im-passed in the shop. Dic was by this time convinced pressed my mind with the importance of the duty of of his error, and heartily sorry, as well as mortified by family prayer; and before clesing my eyes to sleep I determined I would commence the discharge of that they went to their chamber, and one of them observduty, and have ever since, through much weakness and ed, "Well, I think Dic got a rub to-day from the parinfirmity, endeavored to continue the same, much to my own comfort, and not in vain to the great blessing heard and understood what was said, some of the rest L. M. of my family.

## LADIES' DEPARTMENT.

BEHAVIOR OF YOUNG FEMALES IN COMPANY. avoids the public eye, and is disconcerted even at the gaze of admiration. When a girl ceases to blush she has lost the most powerful charm of beauty. That extreme sensibility which it indicates may be considered as a weakness and incumbrance to the other sex, | pocket-and he who sells it without accounting for it but in females is peculiarly engaging. Blushing is so far from being necessarily attendant on guilt, that it is the usual companion of innocence. That modesty which is so essential to the sex, will naturally dispose them to be rather silent in company, especially in a large one: people of sense and discernment will never mistake such silence for dulness. A person may take share in conversation without uttering a syllable: the expression in the countenance shows it, and this never escapes an observing eye. Converse with men with that dignified modesty which may prevent the approach of the most distant familiarity, and consequently, prevent them from feehing themselves your

uperior Wit is the most dangerous talent which a female can possess. It must be guarded with great discretion and good nature, otherwise it will create many Wit is perfectly consistent with softness and delicacy; yet they are seldom found united. Wit is so flattering to vanity, that they who possess it become intoxicated and lose all self-command. Humor is a different quality. It will make your company much solicited; but be cautious how you indulge it: it is often a great enemy to delicacy, and a still greater one to dignity of character. It may sometimes

Beware of detraction, especially where your own sex are concerned. You are generally accused of being particularly addicted to this vice, perhaps unjustly; men are fully as guilty of it when their interests interfere. But as your interests more frequently clash, and as your feelings are quicker, your temptations to it are more frequent. For this reason be particularly tender of the reputation of your own

Consider every species of indelicacy in conversation as shameful in itself and highly disgusting to moshameless and abandoned of men. You will be reproached, perhaps, with an affectation of delicacy; ut, at any rate, it is better to run the risk of being thought ridiculous than disgusting. The men will complain of your reserve; they will assure you that a ore frank behavior would make you more amiable; but they are not sincere when they tell you so. It brothers." might on some occasious, render you more agreeable companions, but it would make you less amiable the sex are not aware.

Have a sacred regard to truth. Lying is a mean nd despicable vice. Some who possessed excellent parts have been so much addicted to this, that they ould not be trusted in the relation of any story, es ceially if it contained any thing of the marvellous,

if they themselves were the heroines of the tale. There is a certain gentleness of spirit and manners xtremely engaging in young women; not that indisinninate attention, that unmeaning simper, which niles on all alike. This arises either from an affecation of softness, or from perfect insipidity.

Our young female friends may perhaps think that by persuading them to offend to the preceding rules, we wish to throw every wark of nature out of their composition, and to make them entirely artificial. Far from it, we wish them to possess the most perfect implicity of heart and namers. They may possess dignity without pride; affability without meanness and simple elegance without affectation. Milton had the same idea when he says of Eve.

"Grace was in all her steps, heaven in her eye, In every gesture dignity and love."

## YOUTH'S DEPARTMENT. JUVENILE EXPOSITOR...NO. 63.

Exhort servants to be obedient unto their own masters, and please them well in all things; not answering again, not purloining, but showing all good fidelity, that they may adorn the doctrine of God our Savious in all things. Titus ii. 9, 10.

The duties of servants to their masters cannot be better described than in the few, but very comprehensive words of Paul to Titus; and no motive can be ore suited to influence the mind of good servants than that used in the text-"That they may adorn the doctrine of God our Saviour." He who is influenced by this motive will act from the noblest principle, and his obedience and service will be regular, uniform and constant whether in, or out of his master's presence. Such a servant cannot be too highly esteemed; he will be beloved of men, and approved of God. If masters would have such servants they should take care to have them read their Bibles, and attend to hell! His mother's answer was, that they would the instructions of the ministry of the word of life, by which they will learn their duty, and be reproved for their faults. The following anecdote, although hu morous in some of its particulars, yet illustrates the subject in so striking a manner, that I trust the most serious part of my readers will not be displeased with

quired too much of them, as they wanted the Sabbath bled to keep from that day until this.

It pleased God, shortly after this rebuke, to give me the movement, and went and ordered them all to dress and eager to listen to his religious instructions." the propriety of his language,) undertook to make master made his injunctions was so open, frank, can-Lord sends my son to reprove me in this thing. My did and just that they all obeyed, although it was but not. too evident it was not with a willing mind. "Well then," said he, " if papa is a good then gazed on the preacher, and stole a look at their master, betraying secret suspicions of some design in having this text at this time. While the minister was This had the effect I trust which God in his adora- expatiating on the words "Not answering again," When they got home, the squinting of his mates. son." "Yes," replied Dic, "and I imagine if we all would find the rub hard enough to make them smart. After many observations, one of them said he did not understand what that word purloining meant, and ap-plied to Dic, for its definition. Dic very gravely, but archly replied it meant a character, the name of which was spelled with five letters. "None of your riddles One of the chief beauties in a female character is that modest reserve, that retiring delicacy, which avoids the public eye, and is disconcerted even at the read, "Purloin, steal, to take by theft. He is a thief who keeps back part of the price of an article sold on his master's account—and he who sells one for more than his master asks, and puts it into his own at all-or who gives it away or wastes it."-" Stop, stop, Dic, for it will rub the skin off of us all if you go on so." The story says they afterwards became obedient and good servants.

## DESTRUCTIVE WHIRLPOOL.

On the coast of Norway is a dreadful whirlpool. The body of water which forms it is extended in a circle above thirteen miles in circumference. In the midst of this stands a rock against which the tide in its ebb is dashed with inconceivable fury; when it instantly swallows up every thing which comes within the sphere of its violence. No skill of the mariner nor strength of rowing can work an escape. The sailor at the helm finds the ship at first going contrary to his intention; his vessel's motion though slow in the beginning, becomes every moment more rapid, it goes round in circles still narrower and narrower, till it is dashed against the rocks and entirely disappears. And thus it fares with the hapless youth that falls under the power of any vicious habit, particularly drunkenness. At first, he indulges with caution and timidity, and struggles against the streams of vicious inclinations. But every relapse carries him further down the current, and brings him nearer to the fatal rock in the midst of the whirlpool, till at length stupified and subdued, he yields without a struggle. It should also be observed, on the other hand, good habits are powerful as well as bad.

where I was on the Sabbath: his errand appeared to have answered extremely well," said the Bishop be his own amusement. I endeavored to learn the "Tell me now, the greatest wonder you ever heard tenor of his conversation with the boys who were with him, and his plan for future operations. In my inquiries, I found he was calculating to spend the day in justified in the Spirit; seen of angels; believed on in dest men, as well as to you. The dissoluteness of sport and play; he did so, and agreed on the next Sabsome men's education may allow them to be diverted bath to return to the same place and continue the with a kind of wit, which yet they have delicacy same, or engage in new scenes of amusement. He acuteness displayed in both answers: and according enough to be shocked at when it comes from the made arrangements with other boys for various scenes to the relation, settled something yearly on him. mouth of a female. Christian purity is of that deli- of pleasure on the next holy day; he returned home, cate nature that it cannot even hear certain things on Monday was taken sick, and on the next Sabbath without contamination. It is always in the power of at 12 o'clock, at noon, I attended his funeral! My women to avoid these: no man but a brute or a fool dear youth, the very day in which this lad had planned will insult a woman with conversation which he sees new worldly pleasures, was the very day that witnessbandman, who wastes the spring in idleness, and sows gives her pain; nor will be dare to do it if she resent ed the most solemn transactions that can be realized the injury with a becoming spirit. There is a dignity this side the day of judgment! He was dead, and his

> each other, inquired of his elder brother what they inform me. He gravely said, when he has a little were doing. "They are quarrelling," was the answer. "No," replied the child, " that cannot be; they are

I asked a little boy in the Sunday school, what was as women; an important distinction of which many the most important truth in the Bible-to which he

And what is more than all beside, The Bible tells me Jesus died; This is its best, its chief intent To teach poor sinners to repe

S. S. Vis.

## THE GATHERER. FROM AN ENGLISH MAGAZINE.

THE HERMIT OF DUMPTON VALE.

There are few duties more difficult for the Christian to sojourn with us. He was meek and lowly in heart: He was despised and rejected of men; He was oppressed and afflicted, buffeted, spit upon, and cruelly murdered: He made intercession for the transcre

How rarely do we see, in this day of high profession. instances of these amiable graces; how soon are our exertions damped, and our ardor chilled, when we find that our endeavors for the spiritual welfare of our fellow-mortals, or rather fellow-immortals, are unwelcome; how does the world's dread sneer appal us; now ready are we, when we meet with an uncourteous rebuff, to shelter ourselves under this or some similar passage; "Cast not your pearls before swine, lest they

turn again and rend you. I was lately much struck, pleased, and at the same time shamed, on reading an interesting memoir of a pious old man, well known in the isle of Thanet by the appellation of Dumpton Vale. He is no misanthropist or cynical recluse. The author, in the course of the narrative, which is enriched with many beautiful illustrations of the amiable qualities which adorn the subject of this work, and various excellent observations, relates the following fact.

" About a year and a half ago a neighbor, of whose eligious character and that of his whole family he thought with grief and dread, was seized with a dangerous illness, which soon afterwards proved fatal. The hermit as soon as he heard of it went unsolicited and walking into the chamber of the dying man; bu is presence was so unacceptable to him and his sons, that the latter, with a degree of violence, which respect at least for his age and blameless manners, if not his motives, ought to have restrained, not only

of a private one.—The collectors for a charity, calling | my feelings, by affecting to continue reading a book, | tices to whom he endeavored to discharge his duty, not | turned him out of the room, but actually threw him down the stairs. He was considerably bruised by this most unjustifiable outrage; but happily received no permanent injury. The next day he went to the house again, and the door was shut in his face and lecked. He went yet again the third day, when his importunity prevailed; and he had the satisfaction not nly of doing all in his power to enlighten and sooth the dying man, but also of seeing the whole surviving into the shop and stay the forenoon, and in the after- family become his devoted friends, and perfectly aoon dress and take a walk. The master observed changed characters; always solicitous of his visits.

May the example of the poor old hermit, in his ightieth year, be a lesson to all Christians, and teach them the value and importance of steady perseverance in the path of duty, and excite them to pursue the spiritual welfare of those who are within the sphere of their exertions with unabated ardor, whatever resistance they may find from those whose eternal interests they are desirous to promote: Let us not be weary in well doing, for in due season we shall reap if we faint H. LISSON.

### DISSIPATION.

The clock struck eleven. The anxious, terrified, onely mother shuddered at the sound, and with an unconscious energy pressed her poor babe to her heart, while the large tears, not without cause, fell. unbidden, from her swollen, sunken eye, and rested on the cheek of the slumbering innocent. Where then was he who had sworn to protect them, and by a vow registered in heaven, had promised unalterable affection for her. He was an instance, I could wish without a parallel; for dissipation had bound him in her chains, and in the thraidom of vice he could not forget that he had a bosom companion sighing in his absence for his return, and in his presence overpowered by the conflicting emotions, occasioned by the recollection of former times, when he was virtue's friend, and she the darling partner of his happiness.

The unfortunate man returned something inebriated at a late hour, and found his wife sensless on the floor. The shock restored him to himself, though some half lost, half recollected images flitted through short space of a fortnight, she died broken-hearted. No murmur escaped her lips against the author of her misery, the destroyer of her happiness, the cause of her untimely death. Then it was that he fully awoke from his dream; then it was that every unkind word. every ungrateful look, thronged back upon him, and harrowed up his soul; then it was that he uttered the unheard groan, and poured the bitter tear-more leep, more bitter, because unheard and unavailing.

Is there one now who is just beginning the career of vice and folly, unaware of the misery he is bringing upon himself and all connected with him; let him read this and pause, for it is only on the immutable basis of virtue that we can found our actions, if we wish them to be pleasing in the sight of our fellow men, and acceptable to our Creator.

## ANECDOTE.

The late Bishop of Derry in Ireland, who was an eccentric kind of character, riding between Newtonlimardy and Colerain, overtook an aged man, bent down with infirmity. Observing something venerable in the appearance of the tardy traveller, he invited him into his carriage. After some altercation concerning a variety of things, finding the old man ossessed of a sensible mind, he addressed him thus My good old man, if I may augur right, you have seen better days than those which have silvered your head with grey hairs. I intend now to propose two questions to you, which if you answer discreetly, may have a tendency to promote your happiness in the eve of life. Tell me in the first place, What is the great est wonder you ever saw?" The most wonderful thing I ever saw, (replied the old man,) is this: " SOLEMN WARNING.

A few mouths ago, a young lad came to the place

Note that the same to the place of the same to the same to the place of the same to the place of the same to the place of the same to "The greatest wonder I ever heard of," plied again, is this; "God was manifest in the flesh the world; preached among the Gentiles; and received up into glory." The Bishop was astonished at the

WHEN IS A MAN RICH ENOUGH? When a lad, an old gentleman took the trouble to teach me some little knowledge of the world. this view I remember he one day asked me, When is a man rich enough? I replied, when he has a thousand pounds. He said, No! Two thousand? No. Ten thousand? No. Twenty thousand, No. A hundred thousand? which I thought would settle siness: but he still continued to say No: I gave it up A little boy seeing two nestling birds picking at and confessed I could not tell, but begged he would more than he has, and that is never! If he acqui one thousand he wishes to have two thousand, t five, then ten, then twenty, then fifty, from that riches would amount to an hundred thousand, and on till he had grasped the whole world; after which he would look about him, like Alexander, for other

> Many a proof have I had of the truth of this ol rentleman's remarks, since he made them to nie, at am happy to say I have discovered the reason. Fu enjoyment, full satisfaction to the mind of man, cal only be found in possessing God, with all his infinit perfections. It is only the Creator, not the creature, that can satisfy .- S. Scholars' Magazine.

worlds to possess.

----Anecdote of Mr. Wesley .- In the year 1790, Mr. Wesley preached in Lincoln, in the month of June overcome evil with good." The patiently bearing of injuries, and the returning of good for evil, are graces of no easy attainment. but they shoue amongst the brightest features in the character of our blessed Redeemer, when he condescended to wear our flesh and madam, he displays his greatness; that while t poorest can understand him, the most learned are ed ified, and cannot be offended.

# ECONOMY OF TIME.

The celebrated Lord Coke wrote the subjoint distich, which he religiously observed in the distribuion of his time :-

Six hours to sleep-to law's grave study six. Four spend in prayer-the rest to nature fix

But Sir Wm. Jones, a wiser economist of the fleet ng hours of life, amended the sentiment in the f lowing lines:-Seven hours to law-to southing shumber seven.

Ten to the world allot-and all

# ----

Happiness has been beautifully compared to the nanna in the desert, he that gathered much had noth ing over, and he that gathered little had no lack erefore, to diminish envy, let us consider not wha others possess, but what they enjoy.

----As there are some faults that have been termed faults on the right side, so there are some errors that might be denominated errors on the safe side. Thus we seldom regret having been too mild, too cautious or too humble; but we often repent having been too

#### All true Christians must be like Noah's Ark, tha was pitched within and without. They must have holy inside and a holy outside; their profession and practice must agree together

violent, too precipitate, or too proud.

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